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To the Editors of the Quarterly Reg. and Journal.

GENTLEMEN,

In compliance with your request, I herewith submit to your disposal a few thoughts on the subject of *aiding indigent young men of piety and promise, while in a course of education for the ministry, in a way and upon principles, which will exert the happiest influence upon strength of character, taking the phrase in the widest and best sense.*

Yours sincerely,

H. HUMPHREY,

Amherst College, Dec. 1829.

This is indisputably a subject of more than ordinary importance; and in its practical bearings upon the interests of the church, is becoming more and more important every day. It must be obvious at a glance, that in taking a poor young man from the plow, or the shop, and putting him upon a course of study for seven, or ten years, under the patronage of a charitable society, much care is requisite to preserve a just balance of character. A mere glance at the subject, however, is not sufficient: for I am fully convinced, that our first thoughts and experiments, will not, in general, be found the best.

To a benevolent mind, it is exceedingly delightful and animating, to think of taking hundreds and even thousands of pious young men from their lowly occupations, and gratuitously educating them for the gospel

ministry. To see any of them, after they commence study, struggling, however successfully, with the adversities of their condition, is painful;—especially when we consider the ample ability of the church to support them, and the sacredness of the work to which they are dedicated. And certainly there is danger, that some may be left to sink under discouragements, and ultimately to abandon the great object on which their hearts are set, for want of that pecuniary aid which might easily be afforded. But in framing a great system of charitable education, and directing all its movements, it is far more difficult than many are apt to imagine, to preserve a healthful equilibrium between the amount of assistance and of personal effort. To do just enough, and no more than enough for each beneficiary, is the great desideratum.

If all the poor and pious young men whom we wish to educate for the ministry, were perfectly holy, and if a vigorous and independent character had already been formed, when the implements of manual labor are exchanged for Virgil and Cicero, too much aid could scarcely be proffered; because no more would be accepted than is really necessary, and every dollar would be laid out to the best advantage. We must, however, take the objects of our bounty as we find them; and we shall always find

them imperfect. Though piety and poverty are oftener associated, than piety and affluence, still pious indigent young men possess their share of human infirmities. These infirmities require discipline rather than aliment, and the grand difficulty is, so to graduate the amount of assistance, as to bring into the ministry from the lower classes of society, the greatest aggregate of sound piety, practical good sense, real ability, strength of character, and well directed christian enterprise.

It is but a few years since the first Education society was formed in this country. Before that time, if a young man destitute of property, could, by dint of industry and perseverance, obtain an education, it was well. If not, however ardently he might desire to preach the gospel, either at home or in a foreign land, he must rest satisfied, if he could, with having cherished such a desire. *That* time is happily past. It is now agreed on all hands, and by almost all denominations of christians, that the demand for well educated ministers cannot be supplied in the ordinary way; and that it is the duty of the church to bring forward and aid such of her pious indigent sons, as have promising talents, and as wish to be employed in the Lord's vineyard. Now this may be done, either by releasing beneficiaries entirely from efforts to sustain themselves, by paying all their bills for them, or by assisting them in part, where their own earnings and efforts fail. To the natural influence of these two systems upon the character of this class of ministers, let me now invite the attention of your readers.

It is in the power of this great christian community to take every indigent pious youth of adequate talents, and carry him on from his first Latin recitation to his last preparatory theological exercise, without subjecting him to a moment's anxiety about the means of support: and if this is the best way, it clearly ought to be

done. The only question is, whether a system of entire gratuitous support, is best calculated to form the character and develop the mental resources of our young Elishas, and to ensure the greatest amount of self-denying and useful labour in the ministry. When you take up a young man and give him an education, your object is not answered by merely bringing forward another preacher. You wish him to have the advantage of all that discipline, whatever it may be, which is necessary to form a decided character, and to qualify him for the most extensive usefulness. In order to make a full and fair experiment then, seek out a youth of undoubted piety and good native talents, who is from fifteen, to eighteen years of age, and offer to defray all the expenses of his education, provided he will devote himself to study, with special reference to the ministry. This being the very object upon which his heart has for some time secretly, but almost hopelessly rested, how does his eye kindle at your generous proposal. With gratitude which his emotions forbid him to articulate, he accepts your offer, and resigns himself implicitly to your direction. Instead of relying upon his own earnings and mental resources for making his way in the world, he now dismisses all care for food and raiment, and betakes himself to study. If his constitution can stand the shock of so great and so sudden a change from active and laborious habits to a sedentary life, (which is quite improbable,) he applies his mind to books with diligence and success, and in two years, or a little less, is prepared to enter college. But while by the aid of liberal and stated appropriations, he has been acquiring Greek and Latin, he has lost what little strength of character he had gained in his former condition. He begins to shrink from efforts and hardships, which he would once have rather courted than shunned; and is far less qualified at eighteen, than he was at sixteen, to sus-

tain himself by his own exertions, or to engage in any difficult enterprise.

He enters college with his great object steadily in view, and at the end of four years more, finds himself prepared to commence his theological studies. And what, by this time, has become of all the industrious habits of his early youth? What independence of thinking and acting has he acquired? What strength of character has he gained? How much better is he prepared to go out and struggle with the adversities of life? So far from having gained any thing in these respects, he has been a loser every month, from his freshman to his senior year. The mere passive recipient of quarterly grants, he now receives his stipend as a thing of course, and almost forgets that it is the fruit of other men's industry and frugality. Having thus spent six years under the eye of his patrons, and having been entirely dependent on them for every dollar that he has expended, it is strange indeed, if he has not contracted a servility of feeling and action, extremely hostile to great plans and successful execution.

From college, you hand your beneficiary over, a good scholar, perhaps, and an amiable young man to the theological seminary. There he spends three years more, making nine in the whole, since you took him from beneath his father's humble roof; and now, at last, your great object is accomplished. Having been a diligent student and having sustained an unblemished christian character through all the stages of his education, he comes out a candidate for the ministry. And in many respects he is well qualified for the sacred office. His mind is enriched with various knowledge, he has a devoted heart and is a good preacher. But in some almost essential qualifications, he is, and must be, extremely deficient. He has too long leaned upon others to have a firm and elastic step of his own. The warring elements in the midst of which he used to sport in his boyhood,

would now sweep him away in the beginning of their strife. In vain do you look for those bold outlines of general character, which had begun to appear when you released him from his manual toils, but which the easy dependance of so many years has entirely effaced.

You intended him, perhaps, for a missionary to the heathen; and his desires and yearnings all along, have corresponded with your wishes. But by helping him too much, you have disqualified him for the work, and thus defeated your own object. You have taken care that no storm should beat upon him—that no obstacle should be left in his path—that no great effort to sustain himself should be demanded. His habits are all of the passive kind. And how with such training, can he take his life in his hand, and go to savage lands, and encounter ignorance and stupidity and hate, and meet all the exposures and privations and discouragements of the missionary service? As well, almost, might you expect the delicate houseplant to endure the vertical fires of an African sun—or the tropical evergreen to flourish under the open sky of an Arctic winter.

Perhaps when you first took up your beneficiary, the spiritual wants of our own new settlements pressed heavily upon your boding hearts, and you intended him for one of the pioneers of the "sacramental host of God's elect," in those vast regions of moral death. Perhaps, too, it was "his hearts desire and prayer to God," when he began study, that he might enjoy the privilege of laboring for his Master there. But now he hesitates. Those regions are a great way off. Others, he hopes, will be willing to go, but how can he endure the hardships of such a service. Thus he lingers, and how can you blame him? If you intended him for a soldier, why did you not educate him accordingly? Would you accustom your son to sleep on the softest couch, for the nine years immediately preceding his



enlistment for life? Nothing could be more preposterous. And yet, you now call upon the young man whom you have so liberally patronized as to unfit him for the hardships of the service, to redeem his pledge, by entering the great western valley.

If he is a man of the right spirit, (which I all along suppose to be the case,) it may be, that urged by his conscience, and influenced by your wishes, he will go. But what share of resolution can he be expected to carry along with him, when transferred from your books, to the meagre and precarious subscription list of a few scattered families in the wilderness? How much more difficult will be find it to sustain himself, and how much less good will he be likely to do, than if he had been obliged from the first, to depend in a great measure upon his own exertions. How much better had it been for him, and for the cause of religion, to have put him upon the cheap and plain fare of his own earning, at least for a part of the time, than to have placed him in the best boarding houses.

Or, if your beneficiary settles down in some small and feeble parish near home, how is he to make himself and his family comfortable upon a scanty salary, when he has been so many years unlearning all those lessons of economy, which necessity taught him before he began study? How much less strength of character will he possess, and how much feebler will be the impulse of all his movements, than if he had been required to struggle with serious difficulties in the progress of his education?

That there may be exceptions to the natural tendency of such a system of charitable education, as is contemplated in the preceding outline, I readily admit. But the natural tendency of the system can neither be denied nor changed. What happens in one case, will happen in another—will happen in the great majority of cases, where young men are taken from the vale of poverty and carried

gratuitously through their whole classical and theological course. Consequently were this system to prevail, it would, in my opinion, be exceedingly detrimental to the cause of religion in our country. Out of every hundred beneficiaries thus brought into the ministry, ninety, at least, would be essentially injured by the compressing and neutralizing influence of too much assistance. And this, at a time, when the church is beginning to look chiefly to the beneficiary list for pastors and missionaries, is a very serious matter. The change, indeed, in the general character of the ministry would be gradual, and perhaps imperceptible. But in estimating the tendency of any great system, we ought to look to its more remote, as well as to its immediate results.

I am aware it may be urged, as a strong objection to the foregoing reasoning, that till within a very short period, the great body of ministers in this country, have been educated with money which they did not earn themselves, and yet, they have not been wanting, either in economy, or strength of character. Why then, it may be asked, should the entire gratuitous education of beneficiaries, so injuriously affect their character and usefulness?

My first answer is, that many whose parents have ample ability to educate them, are required, and wisely too, to do more, and to struggle harder in making their way through College, than is generally supposed.

My second answer is, that the case of a son differs materially, in many respects, from that of a beneficiary;—so that what is barely sufficient to give a healthful stimulus to the former, would in most instances be injurious to the latter. In one case, the boy grows up with expectations of adequate assistance, so that his head is in no danger of being turned by his receiving it; whereas, in the other, the change is too sudden to be safe—the change from toil and indigence



and discouraging prospects, to ease and independence. To receive entire and unexpected support from a charity fund, is a very different thing from taking that at a father's hand, which the son has been taught to rely upon from his earliest remembrance. While the ten, or twelve hundred dollars which the child receives in his education, helps to impart strength and independence to his character, an equal amount, given to a beneficiary, would be likely to have the contrary effect.

My last answer is, that in educating poor and pious young men for the sacred profession, we ought not to rest satisfied with imparting to them that strength of character, and qualifying them for that degree of self-denial, which are ordinarily found in the ministry. The peculiar state of our country and of the world demands higher qualifications; and such qualifications, as by the blessing of God upon their measures, Education societies may be greatly instrumental in creating.

What then is the true system? How shall we aid the pious indigent youth, so as to exert the happiest influence upon his whole character? It seems to me, that the course is a very plain one. Assist him to rise, by exerting what strength he has, and not by first relaxing all his muscles. Let him lean upon you, where he cannot support himself. Help him up every steep and difficult acclivity; but require him at the same time, to rely chiefly upon his own persevering exertions. In other words, let the amount of pecuniary aid to beneficiaries be such, and let it be rendered in such a manner, as to encourage and require strenuous personal efforts.

The exigencies of the times demand a host of practical men—men of nerve and resolution and invention, as well as of ardent piety:—men who can “endure hardness, as good soldiers of Jesus Christ”—who can go anywhere, and subsist upon a little, and when need so requires, can

sleep as soundly upon Jacob's pillow, as upon any other. These are the men to go to the extreme south of our national territory—to go to Illinois, to Missouri—to labor every where in the great western valley; and with the vanguard of our population to scale the rocky mountains. These are the men, also, to sit down amid drifting snows and burning sands—to encounter superstition, idolatry, ignorance, infidelity and hate, in all their dwelling places and in all their most discouraging and appalling forms. Such soldiers the Captain of our salvation is loudly calling for, and it is the bounden duty of the church, to furnish as large a quota as possible. But let her training of them be such, as to make them real and efficient soldiers, and not mere effeminate recruits.

To this end, let diligent inquiry be made in all the humble walks of life, for young men of promising talents and real piety. Wherever such an one can be found, let him be encouraged to commence study, and put him at once upon probation. Should the trial of a few months prove satisfactory, then let the question of entering upon a regular course of education for the holy ministry be solemnly brought before him; and if his heart appears to be stedfastly set upon the great work, let him be received in due form as a beneficiary. Let him understand at the same time, that he will be expected to retain and cherish all his industrious habits—that the design is not to release him from personal effort and responsibility, but to sustain him under all reasonable exertions—not to carry him forward without the diligent use of his own powers, but to come to his aid when aid is indispensable—not, in short, to take the making of himself out of his own hands, but to assist him in doing it.

This, it appears to me, is the only right system; and the American Education Society has my entire and hearty approbation, because it aids in-

digent young men in a way, which I think is eminently calculated to give them a character, and fit them for real service. On one hand, the quarterly appropriations are sufficient to encourage them in going forward and making efforts, while on the other, the amount of assistance is not so great, as to release them from these efforts. They must help themselves, and they must be economical in their expenditures, or they cannot go on. And this, I maintain, is so far from being a hardship, that it proves a great blessing to the beneficiaries themselves and to the church of God:—not but that they may be interrupted too much in their studies, and often are,—a remedy for which, I shall advert to before I close.

After the very able and ample defence of the system of loaning, which has recently appeared in your Journal, it would be superfluous for me to attempt a formal discussion of the subject. I allude to it here, simply in its bearing upon the formation of character; and I entertain no doubt, that the young man who borrows upon the conditions prescribed by the American Education Society, will act more like himself, and will feel more of that personal independence which is essential to constitute a well balanced character, than if he were to receive his whole support from the church. A high minded and enterprising youth, not only intends to refund, should he hereafter be in circumstances to do it, but if I can place any reliance upon my own observation, he prefers the loan, to a free gift—and because he does so, I ex-

pect more from him than I otherwise should.

If in looking at the annual expenses of a College course, and comparing these with the quarterly grants of the American Education Society, it should appear, as it will, that the beneficiary must be very much straitened, the fault, I humbly conceive, is not chargeable upon the society; but upon the improvidence of his friends and advisers. It is too common to urge young men into College, without any thing to begin with, under the notion that no time is to be lost, and that they will be provided for, nobody can tell how, when once they shall fairly have commenced their studies. The consequence is, in scores of instances, that in a few months, they find themselves without funds; become discouraged; are obliged to keep school so much as greatly to interfere with their education; or perhaps to give it up in despair. Now all this might, in most cases, be avoided. Let the young man who has no property of his own be patient; and let his pious friends who wish to see him in the Lord's vineyard also be patient. Let him earn something before he begins, or while he is preparing for College. Let him feel when he enters, that he does not come as a pauper, but with sufficient avails of his own industry to save him from depression and embarrassment; and though he may be a year or two later in the field, than some others who began with him, he will experience far less embarrassment in his way to it, and be much better prepared for the burden and heat of the day.

*Remark.* We can recommend the perusal of the preceding article with great confidence to our readers. If any man is qualified to judge by experience and extensive observation, on this subject, it is Dr. Humphrey. In addition to the practical wisdom, which his situation, at the head of a flourishing Institution, has enabled him to collect, he can speak, with peculiar sympathy, to the young men who are preparing, by their own exertions, for public usefulness. He can with truth adopt the sentiment, *Haud ignarus mali miseris succurere disco.*—EDS.

## POSTSCRIPT

TO EXAMINATION OF STRICTURES UPON THE AMERICAN EDUCATION SOCIETY.

BY M. STUART.\*

That the Editors of any work have a right to control the manner of its appearance, and to select the matter which it shall contain, is, in the abstract, a very plain principle, and one which I should be among the last to question. But, after inviting discussion on a point of deep interest to the religious public, and having given in very strong terms their own views respecting it, that they should refuse to publish a reply which held up to view a different side of the question, and in such a way as to let it take its course in the same manner as the original Review had done, the friends of the American Education Society could hardly have expected.

The *manner* of publishing the Remarks in question, however, is a matter of minor importance. The *merits* of the subject under discussion, are all to which I am anxious to direct the attention of the public.

I have read with great care, and more than once, the Remarks of the Editors. After deliberating on the subject, I have satisfied my own mind, that an effort on my part to answer them at length, is not called for. The reasons for this I shall state, after taking a summary view of the Remarks, and making a few observations on the most important topics.

In general, the Remarks are merely a repetition and expansion of the thoughts contained in the Review, which is the subject of examination in the foregoing letter. The main points and arguments are the same. In both cases, the grounds of objection are, the system of minute and thorough *accountability* required by the American Education Society; the system of *parental loaning*; and the *mode of organization* adopted by the Society.

1. The same objections, which had been made by the Reviewer to the schedule of accountability required by the American Education Society, are, for substance, re-

peated in the Remarks. On these objections, if I were designing to make out a full reply, I should have very little to say in addition to what the foregoing letter contains.

One thing only I shall notice here, in respect to argument. The Editors say, that they do not at all object to accountability; but to the kind and minuteness of it, as demanded by the American Education Society, p. 609. By the preceding letter of mine, they were called on to point out any one article in the schedule, which has not an immediate connexion with the evidence that fairly respects either the *character* or the *indigence* of a beneficiary. This was reducing the complaint to a question about *matter of fact*, instead of leaving it afloat on the ocean of general terms. But on the *matter of fact* they have chosen to be silent, while they have reiterated the complaint itself, in a tone still more decided.

On p. 607, the Editors tell us, that "extreme caution" as to the character of the candidate is our best security against deception. This I fully believe. But does not the manner in which a young man expends the resources which are furnished him, (and furnished, it may be, from the hard earnings of Christians), go to make up a part of his *character*? And how is it possible to judge of this, without any knowledge of *particulars*? And when the Editors suggest, that the Examining Committee might do all that is requisite in regard to ascertaining the claims of beneficiaries; do they intend that this shall be done only by *general inquiries*, or by *particular ones*? If by the latter, then what plan is more easy, obvious, and impartial, than that of the schedule? If by the former, will the donors to the American Education Society be satisfied with such a method of executing their trust? But besides all this, Examining Committees are appointed chiefly with the view of placing candidates upon the funds, and not of superintending their future applications for assistance. The local situation of these Committees prevents them, in some cases, from doing any more than this.

After admitting, however, that *extreme caution* is necessary in regard to the *character* of beneficiaries, the Editors observe, on the next page, that "the way to make men worthy of confidence, is to treat them with confidence." But if this confidence consists in a remission of minute accountability

\*The letter, to which this article is a Postscript, was inserted in the last number of the Quarterly Register. We have judged it proper to insert the Postscript, also, in the Register; that the *defence* which the author has undertaken, of the principles and measures of the American Education Society may be presented entire on our pages.

In explanation of the first Paragraph it should be mentioned, that the letter of Prof. Stuart in reply to the *Strictures of the Biblical Repository*, was accompanied, as it appeared in that work, with thirty-seven pages of Remarks.—Eds.



ry, how is "extreme caution" respecting the character of beneficiaries compatible with it? Extreme caution necessarily implies minute and circumstantial inquiry; and if this be a proper matter of umbrage to a beneficiary, in regard to his *pecuniary* affairs, will it not be more so, on points of greater delicacy, and in which his feelings are much more deeply concerned? Are not all officers of the public, who in any way receive or appropriate monies, *minutely* accountable? And yet, is requiring this to be construed as treating them in a manner which shows a want of confidence in them? Nothing can be farther from reality. Minute responsibility and the highest degree of confidence may go hand in hand; nay, they do, and must go so, through all the gradations of agents, from the highest to the lowest, by the universal laws of civil society.

On p. 607 seq., the Editors represent young men "of delicate and ingenuous minds," as shrinking spontaneously from a responsibility such as that which the American Education Society requires; and they bestow their marked commendations on this characteristic. But when the inquiry presents itself, which very naturally arises, how NINE HUNDRED young men should have submitted to the requirements of the Society, they answer; "That a sense of duty, and a desire to promote the Redeemer's kingdom, have led them to do this," p. 610. This I admit; but then I have another inquiry to make. If *piety* has led the NINE HUNDRED young men in question to submit to the accountability required by the American Education Society; then what has led others to *refuse* such a submission? Some other principle, it would seem, which must be different from piety. But is it a better one? Either the nine hundred young men must be wanting as to a praiseworthy degree of delicacy and ingenuousness, or the others are wanting in piety; that is, this must be so if the statement and reasoning of the Editors be correct.

I might say much on a topic of this nature, for I have a deep feeling of the importance of it. I would ask, whether the pride, independence, and unwillingness to feel obligation, which are natural to the human heart, are to be palliated, I might even say, justified and encouraged, by being saluted as ingenuousness, and delicacy, and noble mindedness? But to pursue this question would lead me beyond the boundaries which I have prescribed to myself. I can only say, that if there be any, who prefer a system which is adapted to foster such feelings as those in question, and to encourage young men to shun a responsibility like that which the American Education Society requires, I must be allowed to prefer that "sense of duty, and desire to promote the Redeemer's king-

dom," which will lead the youth in question cheerfully to submit to such responsibility; nay, to regard it as a privilege.\*

I shall notice but one more remark of the Editors under this head. The Reviewer has asserted, that the sum afforded by the American Education Society is not sufficient to meet *half* the expense of an education in the *cheapest* College in the United States. To this it was replied in my letter above, that such an assertion does not agree with *facts* as disclosed by the schedules of the Society. On this the Editors remark; "We regret that so much of these reports *has not been published*, as would inform us where these Colleges are to be found, which afford the advantages of an education on terms so accommodating." Had the Editors been better acquainted with what the Society has already published, they would have suppressed this remark; at least, the implication that no such College exists, would have been expressed in more guarded language. In the Appendix to the 8th Report, published in 1823, the *average* expenses of beneficiaries at different Institutions, as ascertained from the schedules of the Society, is mentioned; from which it appears, that at one respectable College, the amount for board, tuition, and every other expense named by the Editors, instead of being \$144, as the Reviewer's assertion implied, was but \$106.22. At another College, at which no charge was made for tuition, (a privilege which has since been granted in several Colleges), the amount was \$112.92. The *actual expense* of an education to beneficiaries, it is well known, has been materially lessened since the period now in question; and consequently, the remark of the Reviewer is more incongruous with fact now, than it would have been at that period.

2. On the subject of *loans*, the Editors have come out fully with a principle, stated indeed by the Reviewer, but not made so prominent as in the remarks. The doctrine is avowed and advocated; *That the churches are as much obligated to pay salaries to those who are preparing for the ministry, as to pay salaries to pastors.* "Whenever any man devotes his whole time and talents to the service of any community, at their request, it is obligatory on that community to provide for his support." This is the general principle. But this is not the only principle advocated; if it were,

\* The writer of this Postscript, it would seem, is not alone in his views of this subject. While the Repertory has been publishing its objections, a respectable and entirely independent Education Society, a Society which is second only to the American Education Society in the number of its beneficiaries, has adopted these very Schedules, and required them to be used by all under its patronage. [Report of Mass. Baptist Ed. Society, for 1829.]

the discussion might be more easily settled. The obligation in question, it is maintained, extends not only to those who are engaged in *actual service*, but to those who are merely *preparing* to engage in service at some future period, whether in church or state. That the meaning of the Editors has not been misapprehended, the following extracts will show. Speaking of the principle in question, they say; "It is recognized by every civilized government in the world, in regard to those who are in actual service, and to those who are preparing for it. If this principle be just, it applies as well to young men preparing for the ministry, as to pastors. We can see no reason, why the support of the one is more a matter of *charity*, than that of the other." Again, in remarking on the loaning system, they say; "It is unjust in principle; as much so, as it would be to make every servant of the civil or religious public, refund their several salaries," pp. 612, 614.

Of course, the sons of the rich who are preparing for the ministry, are as much entitled to the support of the church, as the sons of the poor; and the church is just as much bound to pay them an annuity. This is perfectly clear, unless the Editors will shew us that pastors who possess property of their own, have no right and no claim to salaries. To guard in some measure against this difficulty, they have intimated, that they "should be glad to see the rich preaching the gospel gratuitously;" and also, that they "are glad when young men prepare for the ministry at their own expense," p. 613. But then, supposing that ministers and students, having a competence, decline to supply the means of support from their own funds, on the ground that "the church is bound to support all who devote themselves to her service;" must not the church grant annuities as much in one case, as in the other? But even if this difficulty were removed, the principle of the Editors is liable to overwhelming objections.

In order to render the argument valid, it must be admitted on the same grounds of reasoning, that all our youth, from childhood up to mature age, in a course of preparation for the service of the public, in whatever capacity, ought to be maintained at the public expense, during the whole term of their preparation. Of course, the youth of all our Colleges, and of all our professional Schools, whether of law, medicine, or divinity, who are preparing for public service, should be maintained from the public treasury, and should each receive a salary adequate to his comfortable support. Hold out, then, the prospect of salary from early life, to the young men of our country at large, and see what the consequence would be, in one year. Why, there would be more statesmen, magistrates, lawyers,

physicians, and (may I not add?) preachers too, *in the bud*, than there would be citizens to support them. *Private effort*, the great source of individual and of public prosperity, would no more be made by professional men; and society would sink under its own burdens.

It is impossible that the Editors should carry this point, even in their own church. If any doubt, let the experiment be made. Commission the agents, and send them forth to the churches with the specific and avowed object of raising SALARIES to support young men who are preparing for the ministry, and those who are applied to for the money will decide whether they have so understood the obligations of the church. No Education Society has yet ventured to put forth its claims to public patronage on such grounds. The doctrine advocated by the Editors, is as much opposed to the principles of the Board of Education of the General Assembly, as it is to those of any other Education Society. That Board declares, as has been stated in the preceding letter, that "*duty to the church, to his younger brethren who seek the same holy office, and to his Saviour, requires that so soon as he [the beneficiary] is able, he should refund the benefaction conferred on him, with interest*;"—and in order to impress the obligation more deeply, it is added, "Every beneficiary shall be furnished with an attested copy of this resolution." I leave it for the Editors to reconcile this fundamental recognition of duty and obligation by the Assembly's Board, with the principle avowed in the Repertory, that salary is *due* to beneficiaries from the church, instead of their owing the sum expended on their education to the church. If this cannot be done, (and certainly it cannot), then I appeal to the public to say, whether an objection, which, if raised at all, is common to Education Societies generally, can with fairness be represented as belonging exclusively to the American Education Society?

I have another remark to make on this part of the subject. The exemption of beneficiaries from all feelings of gratitude, by teaching them to look on their pecuniary supplies, as a debt due to them on the part of the church, would probably have an influence over the minds of the young, that would be of a fearful nature. What would more effectually cherish the idea of personal desert, of claim, and of that species of independence which refuses gratitude and subordination, than measures like those which the Editors recommend? I think I may venture to predict, that neither the Board of the Assembly, nor the American Education Society, will relinquish the just and excellent sentiments, which they have alike professed on this part of the subject; and that the churches cannot be persuaded

into measures of a nature so entirely opposite, as those recommended in the Report.

The question, In what *manner* indigent young men of piety shall be assisted in obtaining an education for the ministry? seems to me to be intimately connected with the question, What shall be the *future character* of the ministry itself, for purity, for energy, and for self denial? Were this the time and place, it would not be difficult to shew, that to principles like what the American Education Society have adopted, and to the salutary discipline which such principles have exerted, the church is indebted for some of its greatest and best ministers, in every age. To this class belong most of that noble band of missionaries, whose labours have of late years, by the blessing of God, changed the aspect of large portions of the Pagan world. To the same class belong many of the ablest and most successful ministers and pastors, now on the stage in our own country; men who, in obtaining an education for the ministry, would have felt themselves "rich," (as one of their number has expressed it), could they have enjoyed the facilities of a pecuniary nature, which are now afforded by the American Education Society.

Neither the Reviewer, nor the Editors have done justice to the Board of Directors, in their observations on this part of the subject. The obvious misapprehension of the former, in stating the principal reasons which led the Board to adopt the system of *loans*, instead of a system of entire *charity*, is pointed out in the preceding letter. The Editors refuse to admit the correction, and say, they "did think, and do still think that it was from the *smallness* of the loan, and not from the *loan itself*, that the Directors anticipated a happy influence ON THE CHARACTER of those they patronize."—Here the reader will recollect, that the question is *not*, what were the reasons which led the Directors to fix upon a *small* loan, instead of a *large* one? but what was the principal reason for adopting the system of *loans*, in any form, in preference to a system of *charity*? And although the Editors "will not waste words on this point," but leave their readers to look after the Report to which reference had been made and judge for themselves, I must be permitted to lay the extract itself before the reader, that he may judge how far the assertion of the Editors is correct.

"It is because the Directors, after much experience, are convinced that it will exert a more happy influence upon the *character* of those whom they patronize, and render the Society more extensively and permanently useful, that they have decided to make appropriations of money in the form of *loans*, instead of *gifts*. Experience shows, that dependence on charity is not only a painful lesson for noble and inde-

pendent minds to learn, but, in some cases, a dangerous one. Not a few who have taken the deepest interest in the prosperity of Education Societies, have looked with apprehension to the *ultimate* influence of a system of entirely charitable education, upon the energy and devotedness of the Christian ministry. It has been often observed, that those who have been compelled to rely chiefly upon their own efforts, in obtaining an education, have acquired a *strength of character* which has eminently qualified them for usefulness in after life, and proved a full remuneration for all their toil and self denial. It is natural that those who are familiar with instances of this kind, should express solicitude when motives to personal effort are taken away. Besides, it is possible that the door to the ministry may be opened so wide, and access to it so easy, as to prove a temptation to ambitious or worldly minds, and in this way greatly to endanger the purity and safety of the church," 11th Report, pp. 20, 21.

Thus far the Directors proceed in stating the reasons which have led them to adopt the system of *loan*, in preference to a system of *charity*. The reader will decide whether *character* be not the principal reason, as stated in my letter above. They next consider the influence of the loan in connection with the *smallness* of the sum granted; and they infer, that similar effects may be produced by this also upon the character and efforts of young men. But the *smallness* of the loan, as I before observed, is not the *point* in debate.

I perceive that I am unconsciously becoming engaged to make out a full reply; which is what I have, on the whole, thought it not necessary for me to attempt. I shall therefore pass over this branch of the subject by remarking only, that I can most cheerfully submit the question at issue, to the sober and enlightened judgement of the community. This has, indeed, been already very widely expressed. Since the preceding letter was written, documents have been published from which it appears, that *three* Education Societies, viz. the Massachusetts Baptist, and the Societies under the direction of the Synod of Virginia, and of the Evangelical Lutheran Synod, have all declared in favour of the principle of *loan*. These are in addition to the examples quoted in my letter; and they are so many independent testimonies in favour of the system of the American Education Society, from enlightened members of three religious denominations. While such testimonies are spontaneously afforded by Christians of different denominations, and living in widely distant parts of the country, who can doubt what the general voice of the community is, in relation to this subject?

3. Another, and a fruitful topic of remark with the Editors, as it was with the



Reviewer, is the organization of the American Education Society, and the power which, in consequence of its permanent funds, and the system of loans, this mode of organization is supposed to throw into the hands of a few. On this point, I have no doubt the public mind will be satisfied, whenever the subject comes to be fully understood. The same reasons which have decided me to take only a summary view of other Remarks made by the Editors, will render it necessary that I should be very brief here; but the *principles* and *facts*, upon which the whole discussion turns, and upon which the decision of the religious public must ultimately rest, may be compressed within narrow limits. These I shall endeavour to state.

First then, the intelligent reader will perceive, that much which the Editors say under this head, depends entirely, for its effect, upon their objections to the *loaning* system. If these fail of being supported, the remarks growing merely out of them can have no weight. Besides, if money is to be *refunded*, whether it be in the way prescribed by the Board of Education of the General Assembly, or in any other method, the power to receive and appropriate it must be exercised somewhere. Consequently, the American Education Society has no more concern with the Remarks on this point, than all other Education Societies which have adopted the principle of refunding.

In the next place, as it regards the *accumulation* of power in the hands of a few, in consequence of monies refunded, and the income of permanent scholarships, the following *facts*, in connection with what I have said in the preceding letter respecting checks, will enable the reader to form his own opinion of the merits of the question. One of these facts is, that with the exception of those cases where a donor chooses to prescribe a different method, all monies refunded form a part of the *contingent*, and not of the *permanent* fund; and they are, therefore, *expended* as fast as received. Of course, there can be no accumulation from this source, any more than from other contingent funds.

Another fact is, that a *part* only of what is appropriated to beneficiaries, can be refunded; inasmuch as the Rules of the Society make provision for cancelling the notes of a numerous class of young men, such as missionaries, and others, who, with a bare support, devote themselves to self denying labors for the benefit of the church. These, it is to be hoped, will be greatly multiplied, as the work of evangelizing the world advances. But their increase must necessarily diminish the amount of money, to be refunded by the beneficiaries of Education Societies.

Another fact is, that monies refunded by beneficiaries of Branch Societies, are pledged

ed, by a recent vote, to the Branch Societies by whom the money was appropriated, to be used by them in the same manner as other funds raised within their limits. In my letter, I expressed an opinion that such an arrangement would be cheerfully entered into by the Board of the Parent Society; inasmuch as their measures have uniformly been distinguished by an enlarged and liberal policy, and they could not be supposed, as yet, to have had occasion to act on this subject, the whole system of Branch connection being one of *recent* experiment. The Editors regard this "concession," as they are pleased to term it, "worth all the attention which they have paid to the subject." I am happy that their labour can be so easily recompensed. The reader, however, will decide whether the resolution of the Board, does not, as stated in my letter, "remove even the semblance of the difficulty which the Reviewer suggests." The following is the resolution, as published in the Quarterly Register and Journal; *Voted, that monies refunded by beneficiaries, appropriations to whom shall have been made by a Branch Society, shall hereafter be pledged to the Branch Society by which the money was appropriated, in the same manner as is now provided for in regard to other funds raised within the limits of Branch Societies.*

Another fact to be noticed in this connection, is, that the entire permanent fund of the American Education Society is *small*. Thus it appears from the last annual Report of the Treasurer, that *the whole amount received for scholarships*, including bonds and cash, was \$48,129 58. Compare this with the amount vested in the same description of funds, at the single Seminary of Princeton. From the minutes of the last General Assembly it appears, (and for one, I rejoice in the fact) that the number of scholarships belonging to that Seminary is NINETEEN, (not sixteen as I stated in my note), which, at \$2500 for each scholarship, amount to \$47,500; i. e. within less than *seven hundred* dollars of the whole sum, which has yet been paid to the Scholarship fund of the American Education Society. And yet the funds of this latter Society are held for the benefit of young men, in nearly every evangelical Seminary and College in the United States. Nor are all these funds subject to the Board of the Parent Society; for the income of scholarships raised within the limits of Branch Societies, is pledged to such Branch Societies, as has been repeatedly mentioned before. At the same date with the above, the Treasurer of the American Education Society reported the *whole amount* of the remaining Permanent Fund to be \$26,143 79. If now, as the Editors say, the permanent funds of the American Board of Commissioners for Foreign Missions are "so insignificant that they could hardly live a

month without the contributions of the Christian community," (which is undoubtedly true), pray, how large are the *permanent funds* of the American Education Society, and how long could they live, and redeem their pledges to 400 young men pursuing their studies at 60 or 70 Institutions, with no resources but what they are able to derive from permanent funds, and from monies refunded by beneficiaries?\*

Let these facts be considered, and I willingly leave it for the candid and enlightened of every community to determine, whether a Society, like the American Education Society, surrounded with numerous checks, with an income from permanent funds and loans which is insufficient, even if its most favourable anticipations should be realized, to cover one half of its expenditures, and pledged to assist young men of suitable character, who apply for its patronage, throughout the United States, is likely to become "independent of public opinion" and patronage, as the Editors of the *Repertory* suppose. The withdrawing of that patronage, for six months, would absolutely paralyze the Society, and spread embarrassment and distress among the hundreds of young men who are depending upon its funds.

Thus far I have confined my remarks to the subject of *funds*. A few words now, in regard to the *mode of organization* which the American Education Society has adopted.

Two objects are to be aimed at in all well organized bodies; efficiency, and security against future perversion. That the organization of the American Education Society is well adapted to secure the first of these objects, even the Editors of the *Repertory* will probably allow. That it is equally well adapted to the last, admits of as clear proof, as any proposition which is supported by probable evidence. For, granting, as the Editors do, that those who now compose the voting members of the American Education Society are enlightened and good men, to whom the community may safely confide important interests, the simple question at issue is, *Whether such a body of men is more likely to err, in choosing its successors and those who are to manage its concerns, than bodies depending*

*upon popular election and continually varying their aspect?*

On this subject, what do the corporations of nearly all our Colleges and Seminaries speak? The interest felt concerning the late decision of the Supreme Court of the United States, in the case of Dartmouth College, will answer this question; and so will the maxims which the experience of the civilized world has settled in the appointment of the higher officers of justice. Why is it, that the American Board of Commissioners for Foreign Missions deserves to be characterized, in the strong language of the Editors, as an Institution "of all others affording perhaps the least temptation to abuse?" *They choose their successors*, and the community very confidently and justly expect, that they will choose men of like views and like spirit with themselves.

The Reviewer has referred to Cambridge as an unhappy instance of the perversion of funds; but did he know when he made the reference, that Cambridge was wanting in the very arrangement for its trusts which the American Education Society has made? The Board of Overseers of Harvard College, when it changed its character, had not the right of electing its own members, but depended upon *popular election*. The pastors of the six neighbouring towns (including Boston) together with the *Councillors and Senators of the State, chosen annually*, were *ex officio* members of the Board. These last, of course, gave a different character to the College, when a majority of them departed from the faith of their fathers.

I might appeal to other cases; but the principle is too obvious to require illustration. So long as the maxim holds true, in the moral as well as natural world, that *like causes are adapted to produce like effects*, so long human experience and human testimony will decide, in favour of the mode of organization which the American Education Society has adopted, as best suited to guard permanent funds of any kind against future perversion.

It were easy to show, that the very thing on which the Editors place their ultimate reliance for safety, in regard to the General Assembly of the Presbyterian Church, viz. *popular annual election*, (supposing the church in general should become corrupt, and that this is possible, the history of the church in past ages affords sufficient proof), would of itself be a most terrible engine of evil, and a most formidable obstacle in the way of reformation. When this should once happen, what would prevent the adequate majorities of the Presbyteries from "changing the doctrines and discipline of the Presbyterian church," and throwing all its funds, Seminaries, and every thing else pertaining to it, into the hands of the enemies of evangelical truth? The Editors

\* The permanent funds of the Board of Foreign Missions, as reported, at their late meeting, including foundations for the support of officers, is \$73,067, 58. The whole amount of permanent funds, including scholarships, reported by the Am. Education Society at the last annual meeting is \$74,273.37. It should be mentioned, also, that the income of \$29, 000 of the general permanent fund of the American Education Society, is appropriated to the support of officers, until other means can be specially provided for this end.

and the Reviewer seem to have no fear of the future perversion of this mighty power in the hands of the General Assembly; and they challenge a comparison of its mode of organization, with that of the American Education Society. Comparisons of this nature are always to be avoided, if possible, lest they should seem to be invidious. But since the subject is forced upon my attention, I hope I may be allowed to inquire, without being supposed to be unfriendly to the Presbyterian Church, Where lies the *ultimate security* against perversion, according to the *Constitution* of that Church? The Reviewer and the Editors both build their hopes upon the *annual* election of Commissioners to the General Assembly by the *Presbyteries*. But how are the *Presbyteries* constituted? The Book of Discipline says, that they consist "of *pastors* and *elders*, within a particular jurisdiction." By whom are these pastors and elders chosen? The same authority answers, that a *pastor* is to be chosen by "the electors of the CONGREGATION," over which he is to be settled. And how are the *ruling elders* to be chosen? Why, "every CONGREGATION shall elect persons to the office of ruling elders;" and the mode of election is to be "the most approved and in use in that congregation." (Form of Gov. and Dis. Chap. XII. § 2, and XIV. § 3.) Now the congregation consists of *those who are church members*, and of *those who are not*; and nearly always, to say the least, the latter exceeds the former in point of *numbers*. The power, then, of electing those who are to determine what men shall constitute the General Assembly, lies ultimately in the hands of the CONGREGATION; i. e. as the Book of Discipline explains it, the *peo holders* or *proprietors*, (or in some instances it may be *attendants* on public worship), a majority of whom, in most instances, are *NOT professors of religion*. The church *as such*, and by her *separate vote*, elects neither her pastors nor her ruling elders.

Will it be said, now, that those who are to be elected, must be members of the church, and give their assent to the Confession of Faith; so that *church membership* and the creed become a *check* upon the congregation, i. e. upon the *world*? I answer, this may be; and it is equally true, also, that it may happen otherwise. To confirm this, I bring the testimony of the Editors themselves, in a previous article of the very number of the Repertory in question, who tell us, that "The Lutherans have their Confession of Augsburg: the English Church, their Thirty-nine Articles; the Scotch and the French Calvinists have a Confession still more extended and minute: *but the Lutherans are Neologists; the English are Arminians; the Scotch have their moderate men, which is but another name for Arminians; and the French, as a*

*church, have none, if we are rightly informed, no creed at all.* Philosophy, as it is called, has produced these changes. And it is not in human wisdom effectually to guard against them. We see corresponding changes taking place, even in the best constituted churches in this country. *Our own denomination [the Presbyterian Church] affords a very STRIKING INSTANCE of this kind,"* p. 490.

The Editors have said much about what is *possible* in regard to the future character and fate of the American Education Society. It is *possible*, I admit, that "eleven men" of corrupt or sectarian views may, at some future time, constitute a majority of the members present at an annual meeting of the American Education Society, and may take advantage of their accidental ascendancy to change the Constitution, and to elect hundreds of men into the Society of like character with themselves; and all this may take place in a way so sudden and unlooked for, that the remaining 390 or 400 members will not have taken the alarm in time to prevent the mischief. But surely the Editors will not now deny, that it is possible, (must they not admit it to be even *probable*?) that, at some future period, the WORLD may break through the slender barrier of a Confession of Faith, and elect pastors and elders for the Presbyterian churches, who will give her tears to drink, instead of the water of life; and who will commission men to represent them in the General Assembly, with whom those now on the stage, and who for the present annually constitute that venerable body, would refuse to hold communion for an hour. When that gloomy day comes, then who shall wield the vast and *accumulating power* which is subservient to the will of the General Assembly?—a power which has at its disposal, seminaries, professors, students, funds, and every other means of influence pertaining to a denomination, wealthy, powerful, and spread over all parts of our country. The churches of Massachusetts, deprived of their rights by *parish* influence, (that very influence which now elects the pastors and elders of the Presbyterian church), and looking in vain for protection to Confessions of Faith, and long established usages, once fully acknowledged as valid even by the civil power, afford a lesson of admonition on this subject, which should never—never be forgotten.

It would be easy to enlarge; but this would draw me aside from the course, which, on the whole, I have thought it my duty to pursue. Some passages in the remarks of the Editors, not immediately connected with the foregoing heads of discussion, claim attention. On these I shall make a few observations, and then bring my remarks to a close.

P. 616, the Editors intimate, that be-



cause the salaries of ministers in this country must, in the great majority of cases, be *small*, therefore the *ability* to refund cannot exist, except in a very limited degree; and consequently that the principles of the American Education Society must have an oppressive influence. It is also stated, that I "appear strangely to have forgotten" my own remark on this subject, in arguing that young men of good talents may, with proper diligence and economy, return into the Treasury of the Society what they have received. To this, it is sufficient to reply, that ability to refund, has ordinarily quite as much connexion with *economy*, as with the *amount* of salary received. Many whose salary is barely sufficient to meet their wants, even with "the strictest economy," have nevertheless found the means of cancelling every debt contracted for their education, by prudent management; and, especially, by not injudiciously increasing their responsibilities, as soon as they have entered upon their public labours. How often has this been done by the indigent young men of talents, in other professions, whose efforts no Education Society ever aided or encouraged? If there be any one particular reason, why the American Education Society should maintain the principles which they have adopted, this is one, the *very* one, to which President Nott has alluded in his letter, quoted by me, p. 23, as a reason for preferring a system of *loans* to a system of *donations*, viz. that, in a country like ours, the people, if supplied at all, must be supplied by ministers who can live on *small* salaries; and that it is wise to raise up men who can *so* live. Compare now the *salary system* of educating students in a course of preparation for the ministry, (so earnestly recommended by the Editors), and the system adopted by the American Education Society; and can there be a doubt, which of them is best calculated to promote such an object?

The Editors more than intimate, in several places, that the power which the American Education Society possesses, is a power to control the *place of education* to which every student shall go; and consequently, to control their principles and views of theology, as well as to build up, or pull down, any Seminary or College. But is this dealing justly by a Society, whose *fundamental* rule, in all its operations, is *impartiality* and *uniformity*, in regard to its treatment of young men and Institutions; and which has encountered no small amount of objection and prejudice, in consequence of adhering inviolably to this broad and catholic principle, and extending it to different evangelical denominations? And this, too, when the American Education Society is the *only* Education Society in the United States, which is known to have acted on the same broad

and catholic ground. If, in any instances, "the friends and officers of its tributaries and Branches" have departed from this principle, (as the Editors say), *let the cases be pointed out*, and the Society will doubtless use whatever influence they possess, to guard against a recurrence of the same evil in future. But let not the Society be charged with doing, or attempting to do, what they utterly disclaim in their fundamental rules of proceeding, and what they, as at present constituted, have no lawful "power" to do. Ought not the bare enumeration of *seventy-seven* Academies, *twenty-three* Colleges, and *ten* Theological Seminaries, in which have been aided *nine hundred* young men, the natives of almost every State of the Union, including individuals of *five* or *six* evangelical denominations; all this, too, by funds obtained chiefly from *one* denomination, and I may add, from *one* State; ought not such facts to shield the Society against imputations of *local* or *sectarian* perversion? The causes which led to its formation, and which have produced its enlarged and truly Christian policy, are to be traced to higher and more benevolent views of the wants of our country and of the world, than pertain to a sectarian spirit.

The Editors have taken much pains (pp. 626—629), to shew that what I have said respecting some *assertions* of the Reviewer relative to the unrestrained power of the Parent Society over all funds in its treasury, is irrelevant, and therefore require no answer at all. But what are the *assertions* of the Reviewer? Not merely, that monies are refunded to the Parent Society, but that they are placed "entirely beyond the reach of the Branches." It was proved, if I mistake not, that this is not a just view of the case; and numerous checks were pointed out, which were intended to prevent the evils referred to by the Reviewer. In what other way should assertions of this nature have been answered? Every candid reader, on comparing the two articles, will be competent to judge.

I might go on to comment, in a similar manner, on many other passages; but it is unnecessary. I shall notice but one more remark of the kind to which I now refer.

On p. 635, the Editors, after disapproving the methods pursued by the American Education Society, *in regard to the establishment of permanent scholarships &c.*, say; "Our mode of carrying the same principle into effect, is to collect all the money which the Christian public is able and willing to give for the purpose, and to *expend it immediately* in educating youth of a suitable character." To *this* mode the American Education Society can surely have no objection, since it is the mode which they have *most commonly* practised. But do the Editors mean to say, that this is the *only* or the principal method which

has been pursued, at the distinguished Seminary in their neighbourhood, and with which some of them are connected? Where then are the nearly fifty thousand dollars invested for the benefit of that Seminary, in PERMANENT scholarships? Have the funds thus raised for charitable purposes, "been all expended immediately," so soon as received; or, has only the interest been applied?

A word, on the defence made by the Editors of the manner in which the attack was commenced upon the American Education Society, and I have done.

The Editors entirely mistake, if they suppose that the friends of the Society wish to "hush up" the subjects under discussion. They, as well as all others, may rest assured, that from whatever quarter serious objections may come, the American Education Society will not shrink from canvassing them; nor strive to suppress them, even when they might wish the manner in which they are made to be different. Having no end in view but the highest good of the Redeemer's kingdom, they only wish to know the best way in which this can be accomplished, and they will feel themselves bound to adopt it; and this, whether they come to the knowledge of their duty by open rebuke, or by private conference and kindly admonition.

But the *abstract right* to attack openly a benevolent Society like the one in question, and to make a public impeachment of its measures, does not prove, and cannot prove, that *Christian confidence* and *fraternal regard* are not due to it. I cannot help feeling, that an attack of such a nature, and on the ground of such a right, is one of those cases, in which civilians would say, *Summum jus, summa injuria*.

The Editors say, "We might as well have placed our objections in the fire, as presented them to the Board," p. 603. And yet, in different parts of their remarks, they intimate that the objections, which they bring forward against the American Education Society, are so forcible, so plain, and so convincing to all men of candour, that none of this character can refuse to feel their weight. What sort of men, then, must the "Board" be, before whom objections so plain would do no more good than if they were "placed in the fire?" And are these the men, too, of whom the Reviewer, from his personal acquaintance with some of the Directors, and from information obtained concerning them all, has said, (and the Editors tell us they are not disposed to call these assertions in question); "We believe them to be as pure in their intentions, as single in their purpose, and as devoted to the cause of evangelical piety, as any men on earth; and we disclaim any knowledge of a single act in their management of this great charity, which has the most remote sectarian

bearing." And again; "As long as the Directors remain such as we believe they now are, intelligent, active, and devoted to the cause of evangelical doctrine and piety, every thing which the interests of the church and of the world demand, will be done," p. 361, 364.

I do not know to which of the Directors objections against the American Education Society may have been made, as the Editors declare; nor whether the Secretary may not have heard the doubts of some men expressed, in regard to the measures of the Society. But this I know, that neither Directors nor Secretary have felt, that they had a right to expect a sudden and public attack; least of all, have they anticipated this, from any objections before made on the points exhibited with most prominence, by the articles published in the Repertory.

I may ask, moreover, have not the Editors themselves suggested an important reason, why the *mode* of attack resorted to by them and by the Reviewer, is not the most auspicious to the peace or to the prosperity of the church? On p. 632 they say, and very justly; "There is no subject on which JEALOUSIES are so likely to rise, as respecting the education of young men for the ministry." Could any thing now be better suited to produce such a result, than the manner which has been adopted in the Repertory of attacking the American Education Society? The present organization and measures of the Society have not been adopted without long deliberation, and faithful exertion to learn, as widely as possible, the views of the Christian community. The objects of the Society are, by the Reviewer and the Editors, acknowledged to be excellent; the management of it able, and, as far as Christian intentions are concerned, correct. I may add, too, that it has expended fourteen years of great labour, and ceaseless effort, in order to accomplish its objects; and that the acting members of it have made sacrifices, which few if any of our churches know how to estimate; which indeed, I believe, none but the great Head of the Church will fully estimate. In this state of things, to be publicly impeached and held up as an object of terror and suspicion, was not what was expected. Is it wise, in such a day as this, to adopt a course which is calculated to divide and distract the churches, and to set those who really love the Saviour at variance with each other; and all this, while the common enemy is pressing on all evangelical churches, and endeavouring to overthrow them? All this, too, while the world is perishing for lack of vision, and millions have none to break to them the bread of life?

How easy, now, for any man, without claim to any thing more than a mediocrity of talent, to make an appeal that should excite the *jealousies* of the east and the west,

of the north and the south, in regard to the "power" which is necessarily confided to each and all of our great benevolent Societies! But could this be done with Christian wisdom, and kindness, and propriety? If brethren honestly differ in their views of conducting these Societies, is it not on all accounts preferable, that the strife be, to "show a more excellent way," by each endeavouring to hold up the light of a holier, and brighter, and more energetic example of benevolent action? When this is done, those who are wandering may see the error of their ways; and until it be done, those who through self denial, and high and strenuous and long continued effort, are striving to save the perishing souls of men, are entitled to something different from being made the objects of suspicion and jealousy.

But I hasten to bring these observations to a close, by briefly stating my reasons for declining to enter into a more extended examination of the Remarks of the Editors.

The fear that the present discussion may come to be a *real controversy*, is one reason why I decline a continuance of it. In addition to this, my own official duties are of such a nature, as to leave me no time for a controversy on a subject foreign to them, however important. At least, I cannot go any further than I have already gone, without neglecting previous and paramount obligations. A third reason is, that should further discussion be judged necessary or expedient, the *subjects* in question (not the controversy) will be discussed by another writer, who is more thoroughly acquainted than myself with all the principles, and rules, and business of the American Education Society, and in whose candour, sound judgement, and ability to discuss, the public may reasonably put great confidence. A fourth reason for not pursuing the subject is, that having, for a long time, been in the habit of the most brotherly and confidential intercourse with some gentlemen, whom I suppose to be among the Editors of the Biblical Repertory, and cherishing towards them most unfeigned respect, confidence, and fraternal affection, it would be a sacrifice to which nothing but the most imperious duty would force me, to trespass on their affection and confidence by dispute: for dispute, unhappily, seems now to be the next step, if indeed it be not already begun.

I may also add, that I have given my name to the public, and thus stand directly and avowedly responsible for all that I

say; but the Reviewer, and the writer who comes forward in the name of the "Editors," have declined doing this, and, consequently, have shunned to meet the discussion on equal terms of responsibility.

My last reason for declining to protract the discussion beyond its present limits, is one of which I must leave my readers to judge. In various parts of the Remarks, there occur expressions of the following nature; "We might as well have placed our objections in the fire as presented them to the Board," p. 603; which has already been noticed. So again; "This appears very much like throwing dust in the reader's eyes," p. 609. "But unless we are greatly deceived, we cannot be schooled *ex cathedra* into the admission of facts not fully substantiated," p. 624. "We are not the only persons who write about important concerns without correct information," p. 631. "We were obliged to show how far his arguments were from reaching the point, and how little we were disposed to take *dicta* for proof," p. 638. Of these and the like expressions, by no means sparsely scattered over the Remarks of the Editors, the public are competent judges. They will probably see in them some reasons for my fears that controversy is near at hand, if the subject be farther pursued in its present attitude; and also a good reason why I should decline to pursue it, when it is assuming a form like this. Ever since I entered on public life, and engaged in polemics of any kind, it has been my fixed resolution, when any thing of this nature begins to develope itself, to decline further discussion; because I have a full apprehension, that no good can be expected from it. I see no reason, in the present case, for departing from this resolution.

I take my leave, therefore, of the discussion in question, sincerely hoping that I have not given occasion for the public to censure the *manner*, if they do not approve the *matter*, of what I have published. But should they disapprove of either, or of both, I only stand responsible; the American Education Society are guiltless. As my name appears before the world, they will know whom to censure. If it be not an evidence of a man's *caution*, to be thus open in the cause which he pleads, it is at least some evidence of the sincerity of his opinion, and of his full persuasion that it can be honestly supported. A cause that will fully bear examination, needs no concealment.

M. STUART.

Andover, Dec. 18, 1829.



### MISCELLANY.

*The Claims of Education Societies; especially on the Young Men of our country.*

A Sermon delivered before the Young Men's Baptist Auxiliary Education Society in Boston, Nov. 8, 1829. By Rev. Rufus Babcock, jr., associate pastor of the First Baptist Church in Salem.

The enlightened zeal of the author of the above discourse, in the cause of an educated and pious ministry, has not been confined to the comparatively easy work of writing and publishing a sermon on the subject. He is one of the few, who have manifested a willingness to work, as well as to preach, in behalf of the cause which he advocates. The fruits of his labors, during an agency, the past year, have been already widely felt in the denomination to which he belongs, in awakening attention and calling forth effort. In the discourse referred to in this brief notice, he appeals to the understandings and hearts of his hearers, like one who feels that something is to be *done*, as well as said. We are pleased with this directness of aim—this singleness of purpose—which is far more intent upon the *end* which it seeks, than upon meeting every cavil or doubt which unbelieving or timid minds may throw in the way. The preacher gives still more directness to his address, by selecting a particular class of his hearers, and, in the spirit of his text, (1 John ii. 14,) confining his remarks to *young men*. They, of all others, have reason to take a lively interest in the success of Education Societies. The personal objects of this benevolence are of their own class. Young men are uniformly the friends of the object. They will necessarily share most largely in the ultimate benefits which it will confer. They have ability to support it, not only by their pecuniary contributions, but by their *influence* in a still higher degree. The following summary mode of disposing of the objections of a particular class, is, we think, perfectly just, and as unanswerable as it is just.

"I cannot and need not here stop, to prove the high importance of what none of you regard as unimportant, nor to answer again the many objections which covetousness, or ignorance, or even inveterate

prejudice, may raise. Not to insist on the fact, that such is, almost entirely, the origin of those objections which are now urged against our efforts, nor on the equally obvious fact, that they have all been candidly and often refuted, I will just refer you to a practical illustration of the insincerity of those who refuse their assent and contributions to our object. The very individuals and churches, who most loudly object, and most stubbornly refuse their aid, are often found amongst the very first and most unkind, in censuring and abandoning an incompetent ministry; the very first to require that mental furniture, which it is the purpose of a thorough and truly biblical education to give. Leave them to themselves, therefore, and they will soon be convicted of error; and if they are honest, will abandon it. But leave them, most certainly; for the qualities of mind and heart, which, at this day, will allow them to object, and hesitate, and oppose, will make the demonstrations of experience, and the clear implication of Scripture, unavailing. They will still remain "wiser in their own conceit than seven men, who can render a reason."

We have room for only two extracts more; and these are from some closing paragraphs of the sermon.

"As philanthropists, whose benevolent purpose it is to banish misery from the earth, or at least to mitigate what you cannot entirely remove, has not this object claims upon you? Misery flows from sin as naturally and necessarily as do streams from their fountains. Vain, therefore, will be your kindly intended and persevering efforts to medicate those bitter streams, if you do not cleanse and correct the fountain whence they are continually issuing. As well might you endeavor to deprive the poisonous Upas of its deadly influence, by plucking, one by one, its green leaves, while you laid not the axe to its root, as expect the correction of evil habits, and of the sinful indulgences which are most prolific of misery, while you do not renovate, or at least powerfully and benignly influence, that heart from which these evils spring.

"In the Gospel is presented the remedy which Infinite Wisdom has devised, and which the experience of ages has approved for the correction of this evil fountain. It has furnished, among every people where its influence prevails, the most cheering and conclusive evidence of its adaptation vastly to increase the amount of general and individual happiness, and to diminish and mitigate those sufferings which are inseparably connected with our fallen state. And the question which this subject proposes to your philanthropy is, Can you afford the loss which your object must expe-

rience, in allowing this Gospel to be imperfectly and incompetently administered? When you select physicians and medicines for the relief of corporeal sufferings, you are not regardless of their character and fitness; and will you with less care administer to the sufferings of a diseased spirit? In fine, while laboring to accomplish an object so important and so dear to you, is it not your wisdom to make every wheel and every lever as perfect and powerful as possible?"

Alluding to the character and influence of the "West,"—that subject of deep and absorbing interest to every Christian patriot—the preacher asks—

"Shall that immense mass of our fellow citizens be left without faithful and enlightened religious instruction? Shall they from necessity listen only to the ministrations of mental imbecility, and proudly conceited ignorance, till, wearied and disgusted, they renounce Christianity for infidel atheism, or take refuge in a professedly Catholic and infallible church, there to be taught to bow before a gilded crucifix, and worship pretended relics, with the pictures of saints and of the Virgin, instead of their fathers' God? Shall their influence assist in building up a hierarchy in our country, bound to render implicit and unqualified obedience to a foreign power—the uniform and intolerant foe of freedom? A power still claiming and using the right to commission the infernal Inquisition, and which needs but the influence that numbers would here give, to light its fires and erect its instruments of torture upon our shores, and pour forth our best blood in angry vindictiveness for the suspected denial of its dogmas.

"But I will not indulge these melancholy forebodings. This soil, and these teeming millions, who now in liberty and peace possess it, are too dear to Heaven and to you, to allow such profanation. You will listen to the cry, which so eloquently entreats you to put forth an effort worthy of the object, and train a class of men whom God has renewed and inclined to the service, to go forth, thoroughly furnished, and labor with becoming zeal to fill this land with the knowledge and love of the Lord. Then happy will be this people, and, secure of the divine favor, no schemes formed against them, shall prosper."

#### LETTER OF MARTIN LUTHER.

We have translated the following letter from the Latin edition of the works of Luther. It contains advice of considerable importance. It is also interesting by its allusions to the theme, which was all absorbing to the mind of the Reformer—justification by faith.

At the close of the letter is the following note in manuscript German.

"From Dr. Martin Luther's hitherto unpublished Letters," edited from the autographs by Schültze, Leipsic, Weygard publisher, vol. 3, page 256.

#### Translation.

*Luther's Advice in regard to the Method of sacred Studies.*

Read the Old Testament as carefully as possible, twice or thrice, from the beginning to the end. Delay a long time on the prophets. Then repair to the New Testament. Examine particularly how it agrees with the Old Testament. Observe in what manner all the prophets bear witness concerning Christ. When that is done, turn to the epistles of Paul. Gain as intimate and thorough acquaintance as may be with the epistle to the Romans in connexion with that to the Galatians. All the questions which occur, as well as the more difficult passages in the Scriptures generally explain by these two epistles. Regard the epistle to the Hebrews as showing the import of the different rites, allegories, figures, images, and sacrificial observances. Read our books, comparing them with the writings of our opponents; test both by the Scripture, and try them by that as by a touchstone. The meaning of both sides being well apprehended, imagine that one is your opponent, and against him write privately for the sake of the exercise. Embellish your writings from logic, rhetoric, and other polite arts. When the divine Word has been well established in your mind, it will be of no disservice to add the ancient fathers; also look over the decrees of the Pope, and see in what manner they have departed imperceptibly from the faith; because, leaving the subject of justification, they have involved themselves in the business of the world.

MARTIN LUTHER, *Doctor.*

#### INFLUENCE OF CULTIVATED MIND.

In our view no enterprise is more benevolent than that which aims to seek out the genius which lies hidden in the lower classes of society. Not unfrequently in the wildest portions of our vallies and mountains there is genuine talent and mo-

ral worth, concealed, perhaps, beneath the vestments of rigorous poverty, and the awkwardness of an untutored demeanor, which, if brought out to the light, will command the respect and esteem of communities and nations. He, then, who calls from his obscurity, and conducts through the walks of a public education an indigent and gifted youth, is a public benefactor. Look at the influence which one of these young men exerts upon his own friends. *His* advance in knowledge can be measured by *theirs*; his improving taste by theirs. They become more intellectual, more interested in distant objects and future good, while they share in their own souls new and delightful emotions.

But we hasten to quote, on this highly interesting subject, from the last Report of the New Hampshire Branch of the American Education Society. We always find a rich repast in these Reports.

"No people are so debased as not to respect the exhibitions of reason and eloquence, not to feel and acknowledge the authority of superior mental powers. To the possessor of such powers are assigned, by a general impulse, the places of responsibility and honour—the command in war, the chair of state, the bench of justice. In the great crises of public affairs, and in the extremities of individual misfortune or hazard, he receives the homage of universal and involuntary deference. The eye seeks him as it seeks the light; the ear is opened to him as to the voice of the oracle. However unconsciously, the majority of men are as truly led by a few, as if the chain which eludes their senses were palpable as links of iron. True, indeed, no force can always command the energies of the public mind. No bands will always bind this unicorn in the furrow, and make him harrow the vallies. We cannot invariably control the action we produce. In spite of plates of brass and safety valves, the boiler will occasionally burst—the wind, which the navigator holds in his fist and subjects to his use, now and then rejects his control, and scatters his mangled limbs upon the sea. Yet is it as true, that superior intellect ordinarily governs the mass of mind, as that human reason ordinarily prevails over brutal force, or human ingenuity subjects the power of steam to its service.

"Though great occasions in life exhibit this influence most strikingly, and furnish the splendid themes for the poet and the historian, yet to learn, in its full extent, the action of cultivated minds on society,

we should go to the silent scenes of social life; the daily intercourse of such minds with those about them; the spheres of the pastor, the doctor, and the esquire; the village academy, public school, parish and town meeting; should inquire after the origin of public amusements and fashions, of the prevailing principles and habits of life. In these scenes and relations the character of society is chiefly formed; and in these very scenes and relations the guidance and control of particular minds is most thoroughly felt.

"Could we, then, even forget altogether the main end of our association, and regard the Education Society as having for its object merely to bring forward young men of *peculiar moral promise* upon the vantage ground of improved intellectual powers, we should deem it among the noblest institutions of our day, the most effectual single remedy yet proposed for our national moral diseases. Increase the proportion of the virtuous and decidedly pious among the educated classes, and you touch the main spring of public influence. While the pulpit and the press are appealing, with louder and louder eloquence, to the gifted and strong men of the land, to interpose the authority of genius and learning and taste, and to save us from the ruin of national vices and national irreligion; let us scour our vallies, and hunt up the talents which divine grace has sanctified, that we may bring them into action on the high places of society. These lights of virtue shining now but an inch around amid mists and fogs, once placed on the summits of life, shall cheer the eyes and gladden the hearts of communities and nations. Spare no pains to excite and help forward our pious youth to the places of mental influence, and you put into operation a train of causes as irresistible in the moral renovation of society as God permits us to employ. It is impossible that the *mental strength* of the land should be moved by the motives of the gospel, and the people remain unchanged; as impossible as that the sun should continue to shine, and the lesser lights which he kindles and feeds in the firmament, go out. Bring upon the theatre of action, in another generation, divines, and lawyers, and physicians, and statesmen, and judges, and authors, of sterling Christian principle, and who shall, for a moment, doubt, that with the ignorance of religion, and the wickedness in high places, of our own time, will have fled also, in great measure, the gross darkness that covers the people, and the disgusting vice that follows in the train of knowledge, and power, and office?"

#### PIOUS MEN IN COLLEGES.

Though there is an occasional instance of sad defection from the paths of virtue



and holy example, among the young men whom the benevolence of the churches is aiding in their course; yet the following picture is true, in regard to the great majority, as the conscience and unbiassed judgement of every man conversant in our colleges will affirm.

"This salutary influence is carried forward into the course of college and professional studies. The day of flogging and fear, of the birch and the three cornered hat, has gone by. Government in college now is chiefly that of opinion, of character. Of course, a strong hold on the respect of the pupil for intellectual and moral worth, is all important. In securing this, no one can fail to see how necessary it is to the instructor to have under him a due proportion of minds already formed, in some good degree, to manliness of principle, to a sense of truth, and right, and duty, to a self command, which enables them to sacrifice present inclination and immediate gratifications to the great though distant ends of life.

"No man has been long connected with a literary institution without having frequent occasion to admire the influence even of a single individual, of distinguished powers, and of Christian delicacy and purity of character. It is an influence, that runs along through every rank of talents; gives often to a whole class an air of decorum and honorable deportment, and a spur to lofty enterprise. Indeed we apprehend, that neither our young men, nor the guardians of our institutions themselves, have yet generally any just apprehension of college life as a scene of Christian usefulness. The day will be memorable, in which pious students, instead of looking constantly forward to future activity in doing good, shall feel themselves, as doubtless they really are, while yet under discipline, amidst scenes of most desirable, most extensive beneficence. We have now in mind not chiefly those direct Christian efforts, which have for their object palpable religious excitement; but that exhibition of united intellectual strength and pious emotion, which constitute the highest order of human character, that harmonious blending of a zeal for knowledge with a zeal for God, which is the true perfection of our nature; and which, wherever seen, has more convincing, more commanding eloquence, than schools can teach. Happy indeed will be the generation, in which the genius and learning of those whom God shall raise up and fit by this grace, shall give a Christian character to the development of mind in our literary institutions. Happy too are they, who, by their prayers and sacrifices, contribute to increase the proportion of such young men, in our halls of science."

#### PIOUS MEN IN PUBLIC LIFE.

"The influence of which we speak, is however but begun to be exerted in the course of education. Its great theatre is the sphere of active life, to which this education introduces us. In every village, plant a pious lawyer, a pious physician, a pious teacher of the young, as well as a pious pastor; and how suddenly the whole aspect of society would be changed; how soon the light of the silent Sabbath day would come like a grateful influence from Heaven; the lovers of sinful pleasure retire into darkness; every praiseworthy institution appear in strength and health; and the gospel subject to its sweet control the movements of society, and the sentiments and affections of the heart. Such effects would be the result of adequate efforts to add to the graces of the Christian character wherever found, that knowledge which is power; effects so desirable, so invaluable, as to justify all our exertions in the cause of education, even if we looked not exclusively to the preparation of young men for the ministry of the gospel. And can the duty of strong efforts for the education of pious youth for the highest moral and religious influence, the entire devotion of their lives to this influence in the sacred office, be less imperative? No; surely. If it were worth our toils and sacrifices to multiply the numbers of the conscientious and devout in all the professions—to give increased strength to the sanctified learning and talents of the country, much more, more a thousand fold, is it incumbent on us to provide for the thorough education of men to meet the calls of the hundreds of parishes without religious instruction, the hundreds of churches without pastors in our own land, and the yet more desolate and suffering regions of the earth. If the moral power of Christians in secular pursuits be an object of our prayers and labours, far more important certainly to the best interests of society, is the increased power of men of God, and men of strength, in the holy profession of the ministry.

"Be urged, then, Christian brethren, to address yourselves to this work with redoubled zeal; and by prayer to Almighty God, by advice and influence, by personal labours, by whatever proper and Christian means, to help forward the work of education for the high duties and responsibilities of intelligent members of society, and, above all, ministers of the Word of Life."

#### PERMANENT RELIGIOUS INFLUENCE IN COLLEGES.

Many Christians, we doubt not, are looking forward, with solicitude and hope, to the approaching Concert of Prayer for Colleges. While fervent supplications are offered, particularly at this time, for the de-

scent of the Holy Spirit, is it not of great importance, also, that a *permanent* interest, in behalf of our colleges should be cherished in the hearts of Christians? The views entertained on this subject, we believe, are far too indefinite and confined. As our colleges are, *so* will be our churches, and so will be the great interests of our country. It is hardly possible to have too comprehensive views, or too zealous feelings in reference to these seminaries. Our fathers thought of Cambridge as soon as they had provided themselves with a house, and their church with a minister. Our colleges ought to be the *repositories*, not the occasional recipients of Divine influence. They ought to be living fountains,—places of broad rivers and streams. The noblest feelings of the heart, and all the graces of the Spirit should be cultivated in their fairest beauty, and in their maturest vigor. Every scholar should look upon himself, not only as endowed with understanding, but with powers capable of adoring the Author of all light and perfection. He should look upon a four years' residence in college, in the best period of his life, as an opportunity of amazing importance for the cultivation of the *whole* man, for forming the *whole* soul into everlasting likeness to the uncreated Beauty. The officers of our institutions should be respected and regarded, not simply as the dispensers of knowledge, or the guides of opinion, but as the conservators of public virtue, the guardians of rich and immortal hopes. We do not intend by this that our colleges should become theological seminaries, or that any less interest should be felt in the pursuits of science and literature—in descending into the fountains of knowledge. On the contrary, we would have the powers of the intellect developed and trained to the utmost extent of which they are susceptible. But to accomplish this, we fully believe that *Christianity*, in its distinctive features and in its living spirit, must abide and reign in our institutions. This glorious religion is no where more than half believed. It is speculated upon, and regarded with favor, but it is not felt to be all in all. It does not give that tone to the public feeling in colleges, which some of the ancient forms of idolatry and false phi-

losophy gave to the Roman schools and to the Greek gymnasia.

How then shall a change be effected? How shall our colleges become what every patriot knows they ought to be, and what every Christian hopes they will be, fountains of pure moral feeling, temples of the Holy Spirit. To this question of incalculable importance, we can give but two or three suggestions in reply.

1. Let Christians remember our colleges in their most cherished seasons of private devotion. In their most sacred approaches to the throne of eternal mercy, let them remember the "hope of man," "the flower of their country." Let them do this during the *whole* year. When they hear of an interposition of mercy, at these institutions, let them recollect that there is *great* joy in heaven; for in its prospective results many sinners have repented unto life everlasting.

2. We fully believe that the Holy Scriptures, in the translation and in the original tongue, must be an object of far greater interest than they ever have been. After the eloquent and conclusive reasoning of a distinguished correspondent,\* on this subject, it is not necessary for us to say a word. In all the graces of language, in the varied styles of fine writing, in the undisguised effusions of truth and nature, as well as in their elevating, heavenly influence, the Hebrew Scriptures are unrivalled. All the facilities for their successful study are now easily accessible, and we soon hope to see the inspirations of the Almighty the theme of fervent and delighted contemplation to all our young men of taste and genius.

3. Permanent pastoral instruction should be provided at all our colleges. This is not now the case except in a very small number. We are not insensible to the fact, that the excellent officers in many of our institutions perform a considerable amount of pastoral labor. But they do it under great disadvantages. It is not their specific, appropriate business. An individual is needed at all our institutions, who shall be, in the full sense of the word, a *pastor*: not so much to explain theoretic divinity as to teach practical lessons; who shall not be required to mingle in the ordinary

\* See Quarterly Register, Vol. I. p. 193—204.

instruction of the students, but shall watch for souls, guide the inquiring, succor the tempted, alarm the thoughtless, and, in a word, shall be all that to a college, which a faithful minister is to a parish. We consider this to be a matter of unspeakable importance. A list of officers is essentially deficient till a professor of pastoral theology is provided.

#### AMERICAN ALMANAC.

This work is a great advance upon every publication of the kind which we have seen. It comprises an amount of information in all the departments of human knowledge and of active life, which must ensure for it permanent utility. While it includes topics of particular interest, such as are found in the State Registers; it also embraces subjects of extensive and enduring value. It is divided into *five* parts, in all 308 pp. 12mo. Part 1 and 2 are devoted to the Calendar, including a great variety of facts from the calculations of the astronomer, interesting to all classes of the community. This will be regarded by many as the most finished and instructive portion of the work. Part 3 exhibits practical directions and hints on the diverse subjects of domestic economy. The article on the use and abuse of ardent spirit is valuable, but it might have been rendered much more so, if it had embodied a greater number of the facts which have been brought to light by the efforts of the American Temperance Society. Much information, exceedingly useful, might be condensed for this department from the New England Farmer and from the Journal of Health. Part 4 contains statistical and general information in regard to foreign countries. Part 5, statistical and general intelligence in respect to the United States. The facts classed under the States successively may be reduced to a more systematic arrangement, and may be made much more full. For instance, a view of the academies in Massachusetts, similar to the excellent one given of those in Maine, might be exhibited without much difficulty. We also suggest whether the chronological table might not advantageously include a greater number of events of a *pacific* char-

acter. We do not, however, wish to find fault with the work. It is far more full and accurate than from the nature of a first attempt, in an undertaking of this kind, could have been expected. We cordially unite in the recommendations which have been given of it.

#### MATTHEW HENRY'S OPINION OF PRIVATE FASTING.

##### MATTHEW VI. 16—18.

It is here supposed that religious fasting is a duty required of the disciples of Christ, when God in his providence calls to it, and when the case of their own souls, upon any account, calls for it: *When the bridegroom is taken away, then shall they fast*, Matth. ix. 15. Fasting is here put last, because it is not so much a duty for its own sake, as a means to dispose us for other duties. Prayer comes between almsgiving and fasting, as being the life and soul of both. Christ here speaks especially of *private fasts*, such as particular persons prescribe to themselves, as free-will offerings, commonly used among the pious Jews; some fasted one day, some two every week; others seldomer, as they saw cause. On those days they did not eat till sun-set, and then very sparingly. It was not the Pharisee's fasting twice in the week, but his boasting of it, that Christ condemned; Luke xviii. 12. It is a laudable practice; and we have reason to lament it, that it is so generally neglected among Christians. Anna was much in fasting, Luke ii. 37; Cornelius fasted and prayed, Acts x. 30; the primitive Christians were much in it,—see Acts i. 14, xiii. 3, xiv. 23. Private fasting is supposed, 1 Cor. vii. 5. It is an act of self denial and mortification of the flesh, a holy revenge upon ourselves, and humiliation under the hand of God. The most grown Christians must hereby own they are so far from having any thing to be proud of, that they are unworthy of their daily bread. It is a means to curb the flesh, and the desires of it, and to make us more lively in religious exercises; as fullness of bread is apt to make us more drowsy. Paul was in fastings often, and so he kept under his body, and brought it into subjection.

#### *Christ the only true ground of confidence in death.*

"I have *nothing* to present to God but sin and misery; but the first is pardoned, and a few hours will now put an end to the latter." His friends began to remind him of his many acts of mercy; he exclaimed, "*They be good works, if they be sprinkled with the blood of Christ, but not otherwise.*"

George Herbert.



O, my God! When shall I drink of the river of thy pleasures? When shall I rest in thy bosom? I am unworthy of it, but thou art glorified by doing good to the unworthy. It is not for them who are whole, but for those who are sick, that thy Son the great Physician was sent. I am going to my Father and my God: I go to him with confidence, *for he has arrayed me with the robe of his righteousness.*

*Peter du Moulin.*

Sir Philip Sidney, in his last days, frequently lamented that he had not that full and sure dependence upon Christ, which he needed. But thus sowing in tears, he ultimately reaped in joy; for it was not long before he began to exclaim with almost his expiring breath, "I would not change my joy for the empire of the world."

"Thou," said Melancthon to his soul, "shalt bid adieu to sin. Thou shalt be freed from cares, and especially from the rage of controversialists. Thou shalt enter into light. Thou shalt see God. Thou shalt behold also his divine Son. Thou shalt comprehend all those wonderful secrets which thou couldst not understand in the present life." The following passages of Scripture he was accustomed frequently to repeat:—"God so loved the world, that he gave his only begotten Son, that whosoever *believeth* in him should not perish, but have everlasting life"—"Whoso seeth the Son and *believeth* on him, hath eternal life."—"Being justified by *faith*, we have peace with God."

The venerable Bede, on his death-bed, earnestly wished "to behold the King in his beauty."

## QUARTERLY LIST

### OF ORDINATIONS AND INSTALLATIONS.

- Mr. NATHANIEL COPELAND, ord. evang. Bap. Albion, Maine. Sept. 1, 1829.  
 Rev. HERMAN STINSON, ord. pastor, Cong. Weld, Me. Oct. 14.  
 Rev. CALVIN WHITE, ord. pastor, Cong. Robinson, Me. Oct. 28.  
 Rev. SAMUEL STONE, inst. pastor, Cong. Warren, Me. Dec. 2.  
 Rev. THOMAS TENNEY, ord. pastor, Cong. Stan-dish, Me. Dec. 23.  
 Mr. WALTER MARSHALL, ord. evang. Bap. Turner, Me. Dec. 30.  
 Rev. GEORGE E. ADAMS, inst. pastor, Cong. Brunswick, Me. Dec. 30.  
 Mr. JEDEDIAH DARLING, ord. pastor, Bap. Franklin, Me.  
 Rev. — TWINING, ord. pastor, Cong. Somersworth, G. Falls, New Hampshire. Dec. 29, 1829.  
 Rev. EBER CHILD, inst. pastor, Cong. Deering, N. H. Jan. 13, 1830.  
 Rev. STEPHEN ALFRED BARNARD, ord. pastor, Cong. Wilton, N. H. Jan. 13, 1830.  
 Rev. JAMES ANDERSON, ord. pastor, Cong. Manchester, Vermont. Aug. 12, 1829.

- Rev. AMASA STUART, ord. pastor, Cong. Essex, Vt. Sept. 15.  
 Rev. ANDREW GOVAN, ord. pastor, Cong. (Steven's Village,) Barnet, Vt. Oct. 22.  
 Rev. JOEL WRIGHT, inst. pastor, Cong. Wil-mington, Vt. Oct. 28.  
 Rev. MARSHALL SOUTHARD, ord. evang. New-bury, Vt. formerly of Lyme, N. H., Dec. 20.  
 Rev. SAUL CLARK, inst. pastor, Cong. Chester, Massachusetts. Nov. 11, 1829.  
 Rev. FRANCIS HORTON, ord. pastor, Cong. Dart-mouth, Ms. Dec. 2.  
 Rev. JOSEPH A. WARNE, ord. pastor, Bap. South Reading, Ms. Dec. 3.  
 Rev. LUCIUS W. CLARK, ord. pastor, Cong. South Wilbraham, Ms. Dec. 9.  
 Rev. DAVID H. BARLOW, ord. pastor, Unit. Cong. Lynn, Ms. Dec. 9.  
 Rev. BENJAMIN C. WADE, ord. pastor, Baptist, Woburn, Ms. Dec. 10.  
 Rev. HARRISON G. PARK, ord. pastor, Dedham, south ch. and par., Ms. Dec. 16.  
 Mr. NEHEMIAH ADAMS, ord. c. pastor, Cong. Cambridge, Ms. Dec. 17.  
 Mr. AMOS BLANCHARD, ord. pastor, Cong. Low-ell, Ms. Dec. 25.  
 Rev. GEORGE W. CAMPBELL, inst. pastor, Presb. Millbury, Ms. Jan. 13, 1830.  
 Mr. GEORGE MATTHEWS, ord. pastor, Bap. Reading, Ms. Jan. 14.  
 Rev. RICHARD F. CLEAVELAND, ord. and inst. pastor, Windham, Connecticut. Oct. 14, 1829.  
 Rev. THOMAS F. DAVIS, inst. pastor, Cong. Green's Farms, Conn. Oct. 28.  
 Rev. JOHN D. BIRDSALL, ord. Plainfield, Conn. Nov. 7.  
 Rev. CORNELIUS A. EVEREST, inst. c. pastor, Cong. Norwich 1st ch. with Rev. Dr. Strong, Conn. Nov. 11.  
 Rev. FRANCIS WOOD, inst. pastor, Cong. Wil-lington, 1st Cong. ch. Conn. Dec. 2.  
 Mr. ABNER J. LEAVENWORTH, ord. pastor, Cong. Bristol, Conn. Dec. 16.  
 Rev. ERASTUS SCRANTON, inst. pastor, Burling-ton, Conn. Jan. 17, 1830.  
 Mr. AMOS C. TUTTLE, ord. evang. Ticonderoga, New York. Oct. 27, 1829.  
 Rev. GEORGE L. HINTON, ord. priest, Epis. St. Andrews Church, New York, N. Y. Oct. 27.  
 Rev. ASA MAHAN, ord. pastor, Presb. Pittsford, N. Y. Nov. 10.  
 Mr. LEWIS H. LOSS, ord. and inst. pastor, Presb. Camden, N. Y. Nov. 11.  
 Mr. D. A. NICHOLS, ord. pastor, Bap. Auburn, N. Y. Nov. 16.  
 Rev. R. C. SHIMEAL, inst. pastor, Dutch Ref. New Prospect, N. Y. Nov. 18.  
 Rev. A. J. SWITZ, ind. pastor, Ref. Ch. Warwar-sing, Ulster co. N. Y. Nov. 18.  
 Rev. SILAS PRATT, inst. pastor, Presb. Chili, N. Y. Nov. 23.  
 Mr. JOHN NIEL McLEOD, ord. pastor, Ref. Presb. Galway, N. Y. Dec. 3.  
 Rev. STAATS VAN SANTVORD, inst. pastor, Ref. Dutch, Schoodack, N. Y. Dec. 3.  
 Rev. FLAVEL S. GAYLORD, inst. pastor, Presb. Gorham, N. Y. Dec. 15.  
 Mr. HENRY MANDEVILLE, ord. pastor, Ref. Dutch, Shawangunk, N. Y. Dec. 16.  
 Mr. WILLIAM CURTIS, ord. pastor, Bap. Zion Church, Orange co. N. Y. Jan. 4, 1830.  
 Mr. JOHN F. McLAREN, ord. pastor, Asso. Ref. Ch. Geneva, N. Y. Jan. 7.  
 Mr. WILLIAM HAGUE, ord. pastor, Bap. 2d Bap. ch. Utica, N. Y. 1829.  
 Mr. J. D. MITCHELL, ord. evang. Presb. New Hartford, N. Y. 1829.  
 Rev. THOMAS L. JANEWAY, ord. pastor, Presb. Rahway, New Jersey. Nov. 3, 1829.  
 Rev. BAXTER DICKINSON, inst. pastor, Presb. Newark, N. J. Nov. 17.  
 Rev. EZRA FAIRCHILD, ord. evang. Presb. New-ark, N. J. Nov. 17.



# STATISTICAL REGISTER

OF THE

RELIGIOUS DENOMINATIONS IN THE UNITED STATES

FOR 1830.

## CONGREGATIONALISTS OF NEW ENGLAND.

### HISTORICAL SKETCH.

The fundamental principle of Congregationalism, and that from which the name is derived, is, that each congregation, assembly, or brotherhood of professed Christians, meeting together for religious purposes, in one place, is a complete church. It may commune with other churches, but it is a church of itself, and not by virtue of any connexion with another body of Christians. It has the right, under Christ, to appoint its own officers, to discharge the duties of worship, to observe the instituted sacraments, and to exercise discipline upon its own members. The name, *Independent*, is sometimes applied to Congregational churches, but it is not strictly accurate. They are independent so far as this, that one church cannot authoritatively control another. But they hold the most friendly mutual intercourse, for various purposes.

In the year 1602, a church was gathered on the borders of the counties of York, Nottingham, and Lincoln, in England, which chose two ministers, Mr. Richard Clifton, and Mr. John Robinson. For the sake of enjoying unmolested the rights of conscience, a great part of the congregation, under the direction of Messrs. Robinson and Brewster sailed for Amsterdam in Holland. After spending a year in that city, they removed to Leyden where they remained together eleven years. On the 2nd of July, 1620, a part of them sailed from Holland for America, and on the 22d of December,

landed at Plymouth. From Mr. Robinson and his Society, Congregationalists generally take their rise. They are principally confined to New England. A number of Congregational churches, are, however, scattered over other parts of the country.

Formerly there were three officers known in these churches, Pastors, ruling Elders, and Deacons. The intermediate class is now discontinued. The constitution of these churches, so far as there is any, is derived from ancient congregational writers on this subject, from the Cambridge Platform of 1648 and the collateral discussions, from the Saybrook Platform, and from general usage. The Cambridge Platform was framed, at a meeting of ministers, consisting of the clergy of Massachusetts, with as many as could be collected from the three other New England Colonies. They were convened by order of the General Court of Massachusetts, at Cambridge in August 1648. The Platform was accepted by the Government and by the churches in the same year. Some of its provisions are no longer observed; others are of established authority at the present time. The Saybrook Platform was framed by delegates from the churches of Connecticut, who met at Saybrook in Sept. 1708. It was formed on account of some dissatisfaction with the Cambridge Platform, and from a desire to effect a closer bond of union among the churches of the Colony.



## EXPLANATORY NOTES.

The following list of ministers, containing the names of the churches with which they are severally connected, has been prepared for occasional *reference*, as well as for general information. It is as complete, as the documents in our possession enable us to give. The *names* of vacant Churches are not mentioned; but, the *number* of such Churches, and the number of communicants, or members in all the Churches as *reported* to their respective ecclesiastical bodies, will be found annexed. Should the patronage given to the Quarterly Register and Journal be such as to justify the expense, a more full and complete list will be prepared at the commencement of future years. For authority, it is our invariable rule to refer, whenever it can be done, to the printed and public statements of the different religious denominations.

*Congregationalists.* Under this head are included those only, who are denominated *orthodox*, or *evangelical* Congregational-

ists; and of these, we are necessarily limited, by our documents, to those ministers and churches who are in connexion with the General Conference of Maine, the General Association of New Hampshire, the General Convention of Vermont, the General Association of Massachusetts, the General Association of Connecticut, and the Evangelical Consociation of Rhode Island. There are, in some of the New England States, orthodox ministers and churches of the Congregational denomination, *who are not thus connected*. Not having however the means of forming an *accurate* list of these, we choose to defer any enumeration of them, for the present. It may be remarked, generally, that the statistics published by Congregationalists are less accurate, and less complete, than those of most other denominations.

[F] The ministers, whose names are in *Italics*, are Scribes or Clerks of the several distinct associations or conferences, where they occur. S. S. denotes Stated Supply.

## I. General Conference of Maine.

Meeting at Winthrop, Tuesday before the fourth Wednesday of June, 1830. Rev. ASA CUMMINGS, Portland, Cor. Sec'y.

## 1. York Conference.

C. Marsh, Biddeford, 1st and 2d ch. *L. Loring*, Buxton. B. Green, Kennebunk, 2d ch. J. P. Fessenden, Kennebunk Port. S. Merrill, Kittery Point. J. Weston, Lebanon. C. Freeman, Limerick. C. F. Page, Limington. J. Calef, Lyman. C. F. Adams, Newfield. S. Johnson, Saco. E. Bacon, Sandford. C. Parker, Shapleigh West. S. H. Keeler, S. Berwick. W. Clark, Wells. —*Pas.* 15. *Vac.* ch. 5. *Comm.* 1216.

## 2. Cumberland Conference.

Asa Cummings, without a pastoral charge Portland. N. Emerson, Baldwin. G. E. Adams, Brunswick. J. Esty, Cape Elizabeth. S. Stone, Cumberland. B. Roberts, Durham. W. Miltemore, Falmouth. E. Merrill, Freeport. T. Pomeroy, Gorham. S. H. Peckham, Gray. E. Jones, Minot. D. Shepley, North Yarmouth, 1st ch. C. Hobart, do. 2d ch. J. G. Merrill, Otisfield. J. P. Richardson, Poland. B. Tyler, do. Portland, 2d ch. C. Jenkins, do. 3d ch. P. Chapin, Pownal. T. Jameson, Scarborough, 1st ch. M. Sawyer, do., 2d ch. D. Marrett, Standish. H. C. Jewett, Westbrook. W.

Gragg, Windham. B. Rice, New Gloucester.—*Pas.* 23. *Vac.* ch. 8. *Comm.* 2666.

## 3. Lincoln Conference.

J. W. Ellingwood, Bath. S. White, do. N. Chapman, Bristol. *I. Weston*, Boothbay. D. Kendrick, Edgecomb. J. Sewall, jr., New Castle. J. Boynton, Phippsburg. J. H. Ingraham, Thomaston. J. G. Goss, Topsham. D. M. Mitchell, Waldoboro. E. G. Babcock, Wiscasset. J. Adams, Woolwich.—*Pas.* 12. *Vac.* ch. 4. *Comm.* 1196.

## 4. Hancock and Waldo Conference.

J. Fisher, Bluehill. A. G. Duncan, Brooks and Jackson. M. Ellis, Brooksville. M. Blood, Bucksport. J. Crosby, Castine. P. Nourse, Ellsworth. S. Thurston, Prospect.—*Pas.* 7. *Vac.* chs. 7. *Comm.* 797.

## 5. Kennebec Conference.

B. Tappan, Augusta. D. Lovejoy, Albion and Windsor in Kennebec Co. Washington and Unity in Waldo Co. J. Sewall, Chesterville. N. Bishop, Clinton. I. Rogers, Farmington. G. Shepard, Hallowell. D. Starrat, Litchfield. J. Underwood, New

Sharon. T. Adams, Vassalboro'. D. Thurston, Winthrop. W. May, Winslow.—*Pas.* 11. *Vac.* chs. 7. *Comm.* 990.

#### 6. Penobscot Conference.

S. L. Pomeroy, Bangor. N. W. Sheldon, Brownville. T. Williams, Foxcroft. I. Wilkins, Garland. S. A. Loper, Hampden.—*Pas.* 5. *Vac.* chs. 8. *Comm.* 680.

#### 7. Orford Conference.

T. Ayer, Albany. T. T. Stone, Andover. C. Frost, Bethel. C. Hurd, Fryeburg. H. White, Gilead. V. Little, Lovell and Sweden. H. A. Merrill, Norway. J. Walker, Paris. D. Gould, Rumford. S. Sewall, Sumner. A. Greely, Turner. J. A. Douglass, Waterford. J. Gooch, West Minot and Hebron.—*Pas.* 13. *Vac.* chs. 6. *Comm.* 1070.

#### 8. Somerset Conference.

F. Holt, Bloomfield. J. Tucker, Madi-

son. A. Hubbard, Monson. P. Bunnell, New Portland. D. Turner, New Vineyard. J. Peet, Norridgewock. G. W. Fargo, Solon. J. Hardy, Strong. One not reported.—*Pas.* 9. *Vac.* chs. 6. *Comm.* 456.

#### 9. Washington Conference.

A. B. Church, Calais. W. Gale, Eastport. W. Lewis, E. Machias. M. Steel and A. Jackson, W. Machias.—*Pas.* 5. *Vac.* chs. 5. *Comm.* 402.

Total in connexion as far as ascertained Pastors 100. Vacant chs. 57. Communicants 9283.

Note. There are several churches not connected with the general Conference. There are besides 6 or 8 Unitarian Churches in the State. The returns from which we have prepared the preceding account were incomplete.

## II. General Association of New Hampshire.

Meeting at Portsmouth, on the first Tuesday of September 1830. Rev. JOHN H. CHURCH, D. D. Pelham, Sec'ry.

#### 1. Caledonia Association.

David Sutherland, Bath. Drury Fairbank, Littleton.—*Pas.* 2. *Vac.* chs. 10. *Comm.* 614.

#### 2. Deerfield Association.

Enos George, Barnstead. Abr'm Wheeler, Candia. N. Wells, Deerfield. John M. Putnam, Epsom. Daniel Lancaster, Gilmanston. Heman Rood, do. 2d ch. Enoch Corser, Loudon. Francis Norwood, Meredith Bridge. Josiah Prentice, Northwood. Ezra Scovel, Pittsfield.—*Pas.* 10. *Vac.* chs. 3. *Comm.* 1192.

#### 3. Haverhill Association.

J. R. Arnold, Chester. Edward L. Parker, Derry. John Kelly, Hampstead. A. A. Hayes, Londonderry. John H. Church, D. D. Pelham. Moses Welch, Plaistow. Wm. Balch, Salem. Calvin Cutler, Windham.—*Pas.* 8. *Comm.* 812.

#### 4. Hollis Association.

Handel G. Nott, Dunstable. Eli Smith, Hollis. E. Hill, Mason. Charles Walker, New Ipswich. A. W. Burnham, Rindge. Noah Miles, Temple.—*Pas.* 6. *Vac.* ch. 1. *Comm.* 1325.

#### 5. Hopkinton Association.

Samuel Kingsbury, Andover. S. Wood, D. D., Boscawen. Ebenezer Price, do. 2d ch. W. Patrick, Canterbury. N. Bouton, Concord. J. Winter, S. S. Danbury. Walter Harris, D. D., Dunbarton. J. Lane. S. S. Franklin. Jacob Scales, Henniker. R. C. Hatch, Hopkinton. Liba Conant, Northfield. A. Burnham, Pembroke. A. Bodwell,

Sanbornton. Jubilee Wellman, Warner.—*Pas.* 14. *Vac.* chs. 5. *Comm.* 2074.

#### 6. Monadnoc Association.

M. G. Grosvenor, Acworth. S. S. Arnold, Alstead, 1st ch. Moses Gerould, do. 2d ch. John Sabin, Fitzwilliam. Laban Ainsworth, Jaffrey. Z. S. Barston, Keene. S. Bennet, Marlboro'. Gad Newell, Nelson. Isaac Robinson, Stoddard. E. Coleman, Swansea. B. White, Washington. O. C. Whiton, Westmoreland. J. Peabody, Sullivan.—*Pas.* 13. *Vac.* chs. 3. *Comm.* 2139.

#### 2. Orange Association.

A. Foster, Canaan. George Howe, Dartmouth Coll. J. C. Davis, Dorchester. J. Towne, Hanover. John Dutton, Haverhill. N. Baxter Perry, Lyme. J. D. Farnsworth, Orford 1st ch. Sylvester Dana, do. 2d ch. Robert Blake, Piermont.—*Pas.* 9. *Vac.* chs. 2. *Comm.* 1072.

#### 8. Piscataqua Association.

C. H. Kent, Barrington. Hubbard Winslow, Dover. Robert Page, Durham. Forest Jefferts, Epping. Isaac Hurd, Exeter, 2d ch. Josiah Webster, Hampton. O. Pearson, Kingston. David Sanford, New Market. Jona. French, Northampton. I. W. Putnam, Portsmouth. Seth Farnsworth, Raymond. Isaac Willey, Rochester. J. Hawes, Somersworth, Great Falls. J. Cummings, Stratham.—*Pas.* 14. *Vac.* chs. 7. *Comm.* 1772.

#### 9. Plymouth Association.

C. Bolles, Bridgewater. J. L. Hale,

Campton. A. P. Tenney, Groton and Hebron. Kiah Bailey, s. s. Thornton.—*Pas.* 4. *Vac.* chs. 4. *Comm.* 480.

#### 10. Union Association.

Silas Aiken, Amherst. John M. Whiton, Antrim. T. Savage, Bedford. A. Richards, Fracestown. H. Wood, Goffstown. Francis Danforth, Greenfield. A. Burgess, Hancock. J. Lawton, Hillsborough. N. Merrill, Lyndeborough. E. Kingsbury, Mt. Vernon. E. P. Bradford, New Boston.—*Pas.* 11. *Vac.* ch. 1. *Comm.* 1706.

#### 11. Sullivan Association.

Elijah Paine, Claremont. J. W. Clary,

Cornish. Phineas Cooke, Lebanon. C. M. Brown, Lempster. John Woods, Newport. Dana Clayes, Plainfield, Meriden Parish. Charles Boyter, Springfield.—*Pas.* 7. *Vac.* chs. 3. *Comm.* 1032.

#### 12. Tamworth Association.

Benj. G. Willey, Conway. Reuben Porter, Meredith centre Harbour. Joshua Dodge, Moultonborough. David P. Smith, Sandwich. Samuel Hidden, Tamworth.—*Pas.* 5. *Vac.* ch. 1. *Comm.* 451.

Total in connexion so far as ascertained, Pastors 103. Vacant chs. 38. Communicants 14,259.

### III. General Convention of Vermont.

Meeting at Rutland, on the second Tuesday of September, 1830. Rev. THOMAS A. MERRILL, Middlebury, Register.

#### 1. Windham Association.

J. L. Stark, Brattleboro' W. Jonathan McGee, do. E. Isaac Cummings, Dover. Hosea Beckley, Dummerston. Thos. H. Wood, Halifax. E. H. Newton, Marlboro'. Chandler Bates, Newfane. James Kimball, Townsend. James Tufts, Wardsboro. S. Sage, Westminster, E. Timothy Field, do. W.—*Pas.* 11. *Vac.* chs. 8. *Comm.* 1879.

#### 2. Orange Association.

Silas McKene, Bradford. Calvin Noble, Chelsea. Clark Perry, Newbury. C. G. Chase, s. s. Corinth. A. Burton, D. D. and Ebenezer Chase, s. s. Thetford.—*Pas.* 6. *Vac.* chs. 5. *Comm.* 839.

#### 3. Windsor Association.

Preston Taylor, s. s. Bridgewater. A. Brown, Hartford. S. Delano, Hartland. S. Goddard, Norwich, N. Joseph Marsh, Pomfret. Abram Marsh, Reading. John Wheeler, Windsor. John Richards, Woodstock. J. Converse, Weathersfield.—*Pas.* 9. *Vac.* chs. 4. *Comm.* 1057.

#### 4. Royalton Association.

Dan Blodget, s. s. Barnard. Ammi Nichols, Braintree. John Stone, s. s. Brookfield. John ———, Kingston. Justin Parsons, Pittsfield. Tilton Eastman, Randolph. A. C. Washburn, Royalton. S. Hurlbut, Rochester. Samuel Bascom, Sharon. Gilman Vose, Stockbridge.—*Pas.* 10. *Vac.* chs. 3. *Comm.* 1179.

#### 5. Montpelier Association.

J. W. French, Barre. H. Jones, Cabot. Chester Wright, Montpelier. Jos. Thatcher, Plainfield and Marshfield. R. A. Watkins, Stowe. Amariah Chandler, Waitsfield.

Daniel Warren, Waterbury.—*Pas.* 7. *Vac.* chs. 8. *Comm.* 1165.

#### 6. Addison Association.

Merritt Harmon, s. s. Addison. Increase Graves, and James F. McEwen, Bridport. Calvin Yale, Charlotte. J. Bushnell, Cornwall. Thos. A. Merrill, Middlebury. Joel Fiske, Monkton. J. Hopkins, New Haven. D. O. Moreton, Shoreham. B. Lovell, Vergennes. Moses Ingalls, s. s. Whiting.—*Pas.* 11. *Vac.* chs. 7. *Comm.* 1843.

#### 7. Rutland Association.

Horatio Flagg, Hubbardton. H. Bigelow, Middletown. S. Kellogg, Orwell. Willard Child, Pittsford. Charles Walker, Rutland, E. Mason Knapen, Sudbury. S. Martindale, Tinmouth.—*Pas.* 7. *Vac.* chs. 4. *Comm.* 883.

#### 8. North Western Association.

Reuben Smith, Burlington. J. F. Goodhue, Williston. H. Smith, Jericho, 1st ch. E. H. Dorman, Swanton. Asa Lyon, Grand Isle. S. Parmelee, Westford. L. P. Blodget, Georgia. S. Robinson, Fairfax. W. Smith, St. Albans. B. Wooster, Fairfield. P. Bailey, Berkshire, 1st and 2d ch. A. S. Ware, Montgomery. P. Kingsley, Highgate.—*Pas.* 13. *Vac.* chs. 15.

#### 9. Black River Association.

F. E. Cannon, Ludlow. Stillman Morgan, Weston. Uziah C. Burnap, Chester. S. R. Arms, Grafton and Windham. W. Goodman, Springfield. John A. Avery, Plymouth.—*Pas.* 6. *Vac.* ch. 1. *Comm.* 645.



10. *Pawlet Association.*

Daniel A. Clark, Bennington. D. D. Francis, Benson. Jos. Steele, Castleton. William Jackson, Dorset. Amos Drury, Fairhaven. John Whiton, Granville, N. Y. John B. Shaw, Hartford, N. Y. James Anderson, Manchester. F. Shipherd, Pawlet. Sylvester Cochrane, Poultney. David Wilson, Rupert.—*Pas.* 11. *Vac.* chs. 4. *Comm.* 1274.

11. *Caledonia Association.*

S. R. Hall, Concord. E. J. Boardman,

Danville. J. Glines, Lunenburg. S. G. Tenney, Lyndon. L. Worcester, Peacham. James Johnson, St. Johnsbury, 2d ch. T. Hall, Waterford.—*Pas.* 7. *Vac.* chs. 7. *Comm.* 997.

12. *Orleans Association.*

E. W. Kellogg, Albany. W. A. Chapin, Craftsbury. Reuben Mason, Glover. J. S. Clark, Morgan.—*Pas.* 4. *Vac.* chs. 12. *Comm.* 938.

In connexion so far as ascertained, Pastors 102. Vacant chs. 78. *Comm.* 12,699.

IV. *General Association of Massachusetts.*

Meeting at Groton, on the fourth Tuesday of June, 1830. REV. THOMAS SNELL, D. D. North Brookfield, Secretary.

1. *Berkshire Association.*

Time of Meeting 2d Tues. of June and Oct.—John W. Yeomans, North Adams. Joseph L. Mills, Becket. Ebenezer Jennings, Dalton. Gard. Hayden, Egremont. Sylvester Burt, Great Barrington. Henry B. Hooker, Lanesborough. Alvan Hyde, n. d., Lee. Samuel Shepard, n. d., Lenox. Harley Goodwin, New Marlborough. Jonathan Lee, Otis. Henry P. Tappan, Pittsfield. Edwin W. Dwight, Richmond. Levi White, Sandisfield. James Bradford, Sheffield. David D. Field, Stockbridge. Nathan Shaw, Stockbridge, north par. Joseph W. Dow, Tyringham. Munson C. Gaylord, West Stockbridge. Ralph W. Gridley, Williamstown. Gordon Dorrance, Windsor.—*Pas.* 20. *Vac.* chs. 3. *Comm.* 4216.

2. *Mountain Association.*

Saul Clark, Chester. Isa. Waters, Chesterfield. Roswell Hawkes, Cummington. William A. Hawley, Hinsdale. Jona. Nash, Middlefield. B. R. Woodbridge, Norwich. Joseph M. Brewster, Peru. Moses Hallock, Plainfield. Caleb Knight, Washington. Jonathan L. Pomeroy, Worthington.—*Pas.* 10. *Vac.* ch. 1. *Comm.* 844.

3. *Franklin Association.*

Meeting, 2d Tues., Feb., May, Aug. and Nov.—Thomas Shepard, Ashfield. Benjamin F. Clark, Buckland. Wales Tileston, Charlemont. Aretas Loomis, Colerain. D. Crosby, Conway. Caleb S. Henry, Greenfield, 2 par. Jonathan Grout, Hawley, 1 par. Moses Miller, Heath. Moses B. Bradford, Montague. Eli Moody, Northfield. Theophilus Packard, n. d. and Theophilus Packard, jr., Shelburne.—*Pas.* 8. *Vac.* chs. 4. *Comm.* 1696.

4. *Hampshire Central Association.*

Meeting, 1st Tues. Feb., May, Aug. and

Nov.—Heman Humphrey, D. D., Amherst College. Royal Washburn, Amherst, 1 par. Nathan Perkins, jr., Amherst, 2 par. William W. Hunt, Amherst, north par. Lyman Coleman, Belchertown. Payson Williston, Easthampton. John Woodbridge, n. d., Hadley. Jonas Colburn, Leverett. Solomon Williams, and I. S. Spencer, Northampton. Tertius Clark, South Deerfield. Artemas Boies, South Hadley. Flavel Griswold, South Hadley Canal. V. Gould, Southampton. James Taylor, Sunderland. Enoch Hale, and Horace B. Chapin, Westhampton. Rufus Wells, and Lemuel P. Bates, Whately. Henry Lord, Williamsburg.—*Pas.* 20. *Vac.* chs. 5. *Comm.* 3743.

5. *Hampden Association.*

Meeting, 2 Tues. Feb. and June, and 1st Tues. Oct.—Dorus Clark, Blandford. Timothy M. Cooley, East Granville. Ebenezer B. Wright, Ludlow. Joel Baker, Middle Granville. Alfred Ely, Monson. J. Hyde, North Wilbraham. Lucius F. Clark, South Wilbraham. Calvin Foot, Southwick. S. Osgood, n. d., Springfield, 1 ch. Alexander Phoenix, Springfield, 2 par. I. Knapp, Westfield. Reuben S. Hazen, West Springfield, Agawan and Feedinghills par.—*Pas.* 12. *Vac.* chs. 7. *Comm.* 2930.

6. *Brookfield Association.*

Meeting, 1st Wedn. Jan. and Oct., 3d Wedn. April, 2d Tues. June.—John Storrs, Barre. Joseph Vaill, Brimfield. Joseph I. Foot, Brookfield, 1st par. Micah Stone, do. 2d par. John Wilder, Charlton. Martin Tupper, Hardwick. John Fisk, New Braintree. Thomas Snell, n. d. North Brookfield. Daniel Tomlinson, Oakham. Joseph K. Ware, Palmer. Levi Packard, Spencer. Jason Parke, Southbridge. Alvan Bond, Sturbridge. Augustus B. Reed, Ware, 1st par. Parsons Cooke, Ware east par. Oren Catlin, Western.—*Pas.* 16. *Comm.* 2392.

## 7. Worcester Central Association.

Meeting 1st Tues. Jan., May, Aug. and Nov.—Samuel Russell, Boylston. Horatio Bardwell, Holden. Samuel Gay, Hubbardston. John Nelson, Leicester. E. Newhall, Oxford, 1st soc. Gaius Conant, Paxton. Josiah Clarke, Rutland. G. Allen, Shrewsbury. J. Boardman, West Boylston. R. A. Miller, Worcester, 1st soc.—*pas.* 10. *comm.* 1590.

## 8. Worcester North Association.

Meeting 2d Tues. Jan. May, July, Sept. and Nov.—R. A. Putnam, Fitchburg. Jos. Chickering, Phillipston. Alonzo Phillips, Princeton. Ebenezer Perkins, Royalston. C. Mann, Westminster. E. L. Clark, Winchendon.—*pas.* 6. *comm.* 1111.

## 9. Harmony Association.

Meeting, 3d Tues. April, Aug. and Nov.—David Holman, Douglass. Abiel Williams, Dudley. Moses C. Searle, Grafton. Jos. Goffe, Millbury. John Crane, D. D. Northbridge. N. Barker, South Mendon. John Maltby, Sutton. Benj. Wood, Upton. Sam'l Judson, Uxbridge. Miner G. Pratt, Ward. Elisha Rockwood, Westborough. L. I. Hoadley, Worcester, Cal. ch.—*pas.* 12. *comm.* 1279.

## 10. Middlesex Union Association.

Meeting, 3d Tues. Jan. April, July, Sept. and Nov.—Albert B. Camp, Ashby. James R. Cushing, Boxborough. John Todd, Grotton, Union Soc. George Fisher, Harvard, Cal. Cong. Phillips Payson, Leominster, Evang. James Howe, Pepperill. David Palmer, Townsend. Leonard Luce, Westford, upper par.—*pas.* 8. *vac.* ch. 1. *comm.* 857.

## 11. Andover Association.

Meeting, 1st Tues. June, July, Aug. Sept. Oct. Nov.—Milton Badger, Andover south par. Samuel C. Jackson, do. west. Samuel Stearns, Bedford. Isaac Briggs, Boxford. Samuel Sewall, Burlington. John A. Albro, Chelmsford, 2d par. D. S. Southmayd, Concord, 2d par. Amos Blanchard, Lowell, 1st cong. ch. Jared Reid, Reading, south par. Reuben Emerson, South Reading. Joseph Searle, Stoneham, 1st par. Jacob Coggin, Tewksbury. Freegrace Reynolds, Wilmington. Joseph Bennett, Woburn.—*pas.* 14. *Comm.* 2160.

## 12. Haverhill Association.

E. Porter, D. D. Andover Theol. Sem. Peter Eaton, D. D. Boxford, 2d par. Ira Ingraham, Bradford, west par. Joseph Merrill, Dracut. Dudley Phelps, Haverhill.—Stevens, do. east par. Moses Welch, do. north par. Spencer F. Beard, Methuen.—*pas.* 8. *vac.* ch. 1. *Comm.* 825.

## 13. Essex Middle Association.

Meetings, 2d Tues. May, July, and Sept.—D. T. Kimball, Ipswich 1st par. D. Fitz, do. 2d par. W. Holbrook, Rowley 1st par. Isaac Braman, do. 2d par. I. P. Barbour, Byfield par. G. B. Perry, Bradford East. H. C. Wright, W. Newbury. P. S. Eaton, Amesbury west par. B. Sawyer, do. east par. L. Withington, Newbury. J. Miltimore, do. Belleville. L. F. Dimmick, Newburyport.—*pas.* 12. *vac.* chs. 2. *comm.* 1192.

## 14. Salem and Vicinity Association.

Meetings, 2d Tues. Jan. March, May, July, Sept. Nov.—B. Emerson, Salem 3d ch. J. P. Cleaveland, do. Tab. ch. W. W. Williams, do. How. st. Sam'l Dana, Marblehead. D. Oliphant, Beverly 3d ch. Ebenezer Poor, do. 2d ch. M. P. Braman, Danvers 1st. G. Cowles, do. 2d. O. Rockwood, Lynn 1st. D. Jewett, Gloucester, 5th. S. M. Emerson, Manchester. R. Crowell, Essex. E. P. Sperry, Wenham. Jos. B. Felt, Hamilton.—*Pas.* 13. *Vac.* ch. 1. *Comm.* 2134.

## 15. Suffolk North Association.

Meetings 3d Tues. Feb. Ap. June, Aug. Oct. Dec.—B. B. Wisner, D. D. Boston, Old South Ch. Wm. Jenks, D. D. do. Green st. Lyman Beecher, D. D. do. Hanover st. David Perry, Cambridgeport Evan. W. Fay, D. D. Charlestown, 1st ch. A. Warner, Medford 2d ch. Jon. Homer, D. D. and James Bates, Newton, 1st ch. William Greenough and Lyman Gilbert, do. 2d ch. Sewall Harding, Waltham, Trin.—*Pas.* 11. *Vac.* ch. 1. *Comm.* 1760.

## 16. Suffolk South Association.

Edward Beecher, Boston, Park st. John Brown, D. D. do. Pine st. Samuel Green, do. Essex st. Joy H. Fairchild, South Boston. Geo. W. Blagden, Brighton. Ebenezer Burgess, Dedham, 1st ch. Harrison Park, do. S. Parish. A. Bigelow, Walpole, Orthodox Cong. T. Noyes, West Needham, 2d ch.—*Pas.* 9. *vac.* ch. 1. *Comm.* 1355.

## 17. Norfolk Association.

Meetings last Tues. April, July and Oct. Richard S. Storrs, Braintree. Jonas Perkins, Braintree and Weymouth Union Soc. Aaron Picket, Cohasset. John Codman, D. D. Dorchester 2d ch. Luther Sheldon, Easton. Freeman P. Howland, Hanson. Samuel Gile, Milton. Daniel Huntington, N. Bridgewater. Calvin Hitchcock, Randolph 1st ch. D. Brigham, do. east par. Jonathan Curtis, Sharon. Ebenezer Gay, S. Bridgewater. Josiah Bent, Weymouth 1st ch.—*Pas.* 13. *Comm.* 1627.

## 18. Taunton and Vicinity Association.

Meetings 3d Tues. April, 1st Tues. Aug.

and Nov.—Thos. Andros, Berkeley. Preston Cummings, Dighton. John Shaw, Middleboro' 2d ch. Philip Colby, do. 3d ch. Enoch Sanford, Raynham orthod. Thos. Vernon, Rehoboth. *Erastus Maltby*, Taunton, Trin. Alvan Cobb, do. west cong. Thos. M. Smith, Troy, Fall River.—*pas. 9. rac. ch. 1. comm. 1537.*

#### 19. Old Colony Association.

Meetings last Tues. Jan. April, July and Oct.—Plummer Chase, Carver. Jona. King, Dartmouth. W. Gould, Fairhaven. John W. Salter, Kingston. Wm. Eaton, Middleboro' 1st par. Sylvester Holmes, New Bedford, north ch. Josh. Barrett, Plymouth 2d par. Frederick Freeman, do. 3d par. Benj. Whitmore, do. 4th par. Elijah Dexter, Plympton. Jona. Bigelow, Rochester north par. Lemuel Le Barron and Asahel Cobb, do. 2d par. Ichabod Plaisted, do. 3d par. Oliver Cobb, do. 4th par. Samuel Nott,

Wareham.—*pas. 16. rac. chs. 2. com. 1587.*

#### 20. Barnstable Association.

Meetings last Tues. April and Oct.—Stetson Raymond, Chatham 1st. John Sanford, Dennis, south. Philander Shaw, Eastham 1st. Benj. Woodbury, Falmouth. Phineas Fish, Marshpee. John Turner, Orleans. David L. Hunn, Sandwich 2d par. Wm. Harlow, South Barnstable. Stephen Bailey, Truro 1st par. Timothy Davis, Welfleet. Enoch Pratt, W. Barnstable. Nath'l Cogswell, Yarmouth.—*pas. 12. rac. chs. 2. comm. 1735.*

Total in connexion so far as ascertained, pastors, 243—vacant churches, 31—communicants, 35,620.

*Note.* During the last year the churches increased about 3,000. There are connected with these churches about 30,000 Sabbath school scholars, and nearly 10,000 young people studying in Bible classes.

### V. General Association of Connecticut.

Meeting at Wethersfield, on the third Tuesday of June, 1830. REV. CALVIN CHAPIN D. D. Wethersfield, Rocky-Hill, Register.

#### 1. Hartford North Association.

Samuel W. Whelpley, East Windsor, 1st. Shubael Bartlett, do. north, or Scantic. Francis L. Robbins, Enfield. Noah Porter, D. D. Farmington. Harvey Bushnell, do. Northington. Bela Kellogg, do. 3d soc. Isaac Porter, Granby, Salmon Brook. Stephen Crosby, do. Turkey Hills. Joel Hawes, Hartford 1st. Joel H. Linsley, do. 2d. Samuel Spring, do. north. Nathan Perkins, D. D. do. west. Ammi Linsley, Hartland east. Nathl. Gaylord and Adolphus Ferry, do. west. Allen McLean, Simsbury. Joel Mann, Suffield. Joseph Mix, do. west. Henry A. Rowland, Windsor, 1st. John Bartlett, do. Wintonbury.—*pas. 20. rac. ch. 1.*

#### 2. Hartford South Association.

Royal Robbins, Berlin, Kensington. Jonathan Cogswell, do. New Britain. Saml. Goodrich, do. Worthington. Harvey Talcott, Chatham 1st. Samuel H. Riddell, Glastenbury 1st. Jacob Allen, do. Eastbury. John R. Crane, Middletown 1st. James Noyes, jr. do. Middlefield. Joshua L. Williams, do. Upper Houses. Edward R. Tyler, do. south. D. L. Ogden, Southington. Caleb J. Tenney, D. D. Wethersfield 1st. Joab Brace, do. Newington. *Calvin Chapin*, D. D. do. Rocky Hill.—*pas. 14. rac. ch. 1.*

#### 3. New Haven West Association.

Zephaniah Swift, Derby 1st. Mark Mead, Middlebury. Bezaleel Pinneo, Milford 1st. Asa M. Train, do. 2d. Leonard Bacon, New Haven 1st. Sam'l Merwin, do. Unit. Soc. Eleazer T. Fitch, D. D. do. Yale Col-

lege. Stephen W. Stebbins, Orange 1st. John E. Bray, Prospect. Amos Petingill, Waterbury, Salem. Prince Hawes, Woodbridge, Amity.—*pas. 11. rac. chs. 8.*

#### 4. New Haven East Association.

Timothy P. Gillet, Branford 1st. Judson A. Root, do. North Branford. *Matthew Noyes*, do. Northford. Joseph Whiting, Cheshire. David Smith, Durham. Stephen Dodd, East Haven. Aaron Dutton, Guilford 1st. Zolva Whitmore, do. North Guilford. Samuel N. Shepard, Madison. Chs. J. Hinsdale, Meriden. David Metcalf, N. Bristol. William J. Boardman, North Haven. James Noyes, Wallingford.—*pas. 13.*

#### 5. New London Association.

David Austin, Bozrah. Salmon Cone, Colchester. Samuel Nott, D. D. Franklin. Seth Bliss, Griswold, Jewett's City. Timo. Tuttle, Groton 1st and 2d. Edward Bull, Lebanon. Erastus Ripley, do. Goshen. Levi Nelson, Lisbon, Newent. Andrew Lee, D. D. do. Hanover. Herman L. Vail, Lyme East. Nathaniel Miner, Montville, Chesterfield. *Abel M'Ever*, New London. Jos. Strong, D. D. Norwich 1st. Alfred Mitchell, do. Chelsea. Benson C. Baldwin, do. Falls. Augustus B. Collins, Preston 1st. Eli Hyde, Salem.—*pas. 14. rac. chs. 5.*

#### 6. Fairfield West Association.

Ebenezer Platt, Darien. John Hunter, Fairfield 1st. Platt Buffett, Greenwich, Stanwich. Chauncey Wilcox, do. north. *William Bonney*, New Canaan. Henry Ben-



edict, Norwalk. Nathan Burton, Ridgefield, Ridgebury. Daniel Smith, Stamford 1st. Henry Fuller, do. North Stamford. Nathl. Freeman, Weston, N. Fairfield. Sylvanus Haight, Wilton.—*pas. 11. vac. chs. 6.*

#### 7. Fairfield East Association.

Abner Brundage, Brookfield. Anson Rood, Danbury 1st. Thomas Punderson, Huntington. Daniel Jones, Munroe. Wm. Mitchell, Newtown. James Kant, Trumbull.—*pas. 6. vac. chs. 6.*

#### 8. Windham Association.

Philo Judson, Ashford. Reuben Torrey, do. Eastford. Ambrose Edson, Brooklyn. Israel G. Rose, Canterbury, Westminster. Jared Andrus, Chaplin. *Danl. G. Sprague*, Hampton. Roswell Whitmore, Killingly, Westfield. Anson S. Atwood, Mansfield 1st. James Porter, Pomfret 1st. Charles Fitch, do. Abington. Daniel Dow, Thompson. Jesse Fisher, Windham, Scotland. Ralph S. Crampton, Woodstock 1st. Alvan Underwood, do. west. Samuel Backus, do. north.—*pas. 15. vac. chs. 3.*

#### 9. Litchfield North Association.

Jona. Miller, Burlington. Charles Prentice, Canaan 1st. Pitkin Cowles, do. north. Jairus Burt, Canton. William Andrews, Cornwall 1st. Walter Smith, do. 2d. Grant Powers, Goshen. Geo. Carrington, do. north. Cyrus Yale, New Hartford. Leonard E. Lathrop, Salisbury. D. L. Perry, Sharon. Frederick Gridley, do. Ellsworth. Wm. R. Gould, Torrington, 1st. Saml. J. Mills and *Epaphras Goodman*, do. Torrington. Hart Talcott, Warren. Frederick Marsh, Winchester 1st. James Beach, do. Winsted.—*pas. 18. vac. chs. 4.*

#### 10. Litchfield South Association.

Geo. E. Peirce, Harwinton. Lauranus

P. Hickock, Litchfield 1st. Henry Robinson, do. South Farms. Jos. E. Camp, do. Northfield. Luther Hart, Plymouth. Fossdick Harrison, Roxbury. *Chas. A. Boardman*, Washington, New Preston. Darius O. Griswold, Watertown. Saml. R. Andrew, Woodbury south. Grove L. Brownell, do. north. Thos. L. Shipman, Southbury 1st. Noah Smith do. South Britain. Maltby Gelston, Sherman.—*pas. 13. vac. chs. 3.*

#### 11. Middlesex Association.

Chas. Bentley, Chatham, Middle Haddam. Timothy Stone, do. Easthampton. Isaac Parsons, East Haddam 1st. Jos. Vaill, Hadlyme. John Marsh, Haddam. Asa King, Killingworth north. Frederick W. Hotchkiss, Saybrook 1st. *Aaron Hovey*, do. Pettipaug. Sylvester Selden, do. Westbrook. Wm. Case, do. Chester. Jos. Harvey, Colchester, West Chester. Chester Colton, Lyme 1st. Josiah Hawes, do. north.—*pas. 13. vac. chs. 2.*

#### 12. Tolland Association.

Alpha Miller, Andover. Lavius Hyde, Bolton. Dav. Dickinson, Columbia. Chauncey Booth, Coventry, south. Geo. A. Calhoun, do. north. Diodate Brockway, Ellington. Lyman Strong, Hebron 1st. Chas. Nichols, do. Gilead. Wm. Ely, Mansfield north. Chauncey Lee, D. D. Marlborough. Hervey Smith, Stafford. Jos. Knight, do. west. *Ansel Nash*, Tolland. Amzi Benedict, Vernon. N. H. Beardsley, Willington.—*pas. 14. vac. chs. 2.*

Total in connexion so far as known—pastors, 162—vacant churches, 41—comm. not reported. Churches not in connexion with the General Association, 7. Most of the Congregational churches in Connecticut are connected in Consociations.

### VI. Evangelical Consociation of Rhode Island.

Meeting at South Kingston, on the 2d Tuesday of June, 1830.

Jos. H. Patrick, s. s. Barrington. Isaac Lewis, Bristol. Emerson Payne, Little Compton. Wm. Patten, D. D. Newport 1st ch. W. T. Torrey, do. 2d ch. Thos. S. Waterman, Providence, Richmond st. ch. — Barker, s. s. Slatersville. Oliver Brown,

South Kingston. Asa F. Hopkins, Pawtucket. — King, Tiverton.—*pas. 10.*

We are unable to give a full view of the Congregational Churches in this State. Our information is not of a very recent date, in regard to several churches.

#### GENERAL SUMMARY.

We have before stated that the documents from which our information is taken, are incomplete. We have no returns from some important districts. A number of ministers and churches, probably from fifty to one hundred, are not associated with either of the ecclesiastical bodies mentioned above; while there are other ministers, who are employed as public functionaries, in connexion with colleges, seminaries, and benevolent societies, who are without pastoral charge, and who, for these reasons, are not so uniformly enumerated as pastors. Making a reasonable allowance for these deficiencies, we give the following estimate of Orthodox Congregationalists in New England, (not including of course Unitarians,) as being nearest to the truth, which our present means of information enables us to furnish.

Ministers, 800. Vacant Churches, 250. Communicants, 120,000.

Of the Ministers, about *seventy* were formerly assisted, in a greater or less degree, in obtaining an education for the ministry, by the American Education Society.

## DELEGATES TO ECCLESIASTICAL BODIES, FOR 1830.

### I. *By the General Conference of Maine.*

	DELEGATES.	SUBSTITUTES.
To the Gen. Assoc. of N. Hamp. for Sept. 1829.	Rev. JOSEPH P. FESSENDEN. Rev. DANIEL D. TAPPAN.	Rev. CHRISTOPHER MARSH. Rev. CHARLES FROST.
To the Gen. Convention of Verm't, for Sept. 1829.	Rev. ALLEN GREELY.	Rev. JOS. UNDERWOOD.
To the Gen. Assoc. of Mass.	Rev. THOMAS ADAMS. Rev. CHARLES JENKINS.	Rev. MIGHILL BLOOD. Rev. ABRAHAM JACKSON.
To the Gen. Assoc. of Conn.	Rev. DAVID M. MITCHELL. Rev. ENOS MERRILL.	Rev. BENNET TYLER, D. D. Rev. SAMUEL JOHNSON.
To the Gen. Assem. of Presb. ch.	Rev. WILLIAM ALLEN, D. D. Br. THOS. ADAMS.	Rev. JOHN SMITH, D. D. Br. WILLIAM LADD.

### II. *By the General Association of New Hampshire.*

To the Gen. Conf. Maine.	Rev. N. MERRILL. Rev. JACOB SCALES.	
To the Gen. Con. Vermont.	Rev. JOHN LAWTON. Rev. ARCHIBALD BURGESS.	
To the Gen. Assoc. Mass.	Rev. BAXTER PERRY. Rev. CALVIN CUTLER.	Not reported.
To the Gen. Assoc. Conn.	Rev. A. W. BURNHAM. Rev. L. A. SPOFFORD.	
To the Evan. Con. R. I.	Rev. HENRY WOOD. Rev. R. C. HATCH.	
To the Gen. Assem. of Presb. ch.	Rev. NATHAN LORD, D. D.	

### III. *By the General Convention of Vermont.*

To the Gen. Assoc. New Hamp.	Rev. JAMES KIMBALL. Rev. JUSTUS W. FRENCH.	
To the Gen. Assoc. Mass.	Rev. C. Y. CHASE. Rev. J. F. McEWEN.	Not reported.
To the Gen. Assoc. Conn.	Rev. O. S. HOYT. Rev. F. E. CANNON.	
To the Gen. Assem. of Presb. ch.	Rev. JOHN HOUGH.	

### IV. *By the General Association of Massachusetts.*

To the Gen. Conf. Maine.	Rev. JONATHAN BIGELOW. Rev. LUTHER F. DIMMICK.	Rev. MOSES C. SEARLE. Rev. PHILLIPS PAYSON.
To the Gen. Assoc. N. Hamp. for Sept. 1829.	Rev. RICHARD S. STORRS. Rev. PHILIP COLBY.	Rev. ISAAC R. BARBOUR. Rev. RALPH W. GRIDLEY.
To the Gen. Conv. Vermont, for Sept. 1829.	Rev. TIMOTHY M. COOLEY. Rev. LUTHER SHELDON.	Rev. BAXTER DICKINSON. Rev. FREDERICK FREEMAN.
To the Evan. Con. R. Island.	Rev. EBENEZER BURGESS. Rev. EBENEZER GAY.	Rev. DAVID L. HUNN. Rev. REUBEN EMERSON.
To the Gen. Assoc. Conn.	Rev. JOS. B. FELT. Rev. DAVID T. KIMBALL.	Rev. THOMAS SNELL, D. D. Rev. EBER L. CLARKE.
To the Gen. Assem. Presb. ch.	Rev. LYMAN BEECHER, D. D. Rev. DANIEL HUNTINGTON.	Rev. JOHN NELSON. Rev. ELIAS CORNELIUS, D. D.

### V. *By the General Association of Connecticut.*

To the Gen. Conf. Maine.	Rev. AARON DUTTON.	Rev. DAVID SMITH.
To the Gen. Assoc. New Hamp. for Sept. 1829.	Rev. JACOB ALLEN. Rev. JOEL HAWES.	Rev. HARVEY TALCOTT. Rev. JOEL H. LINSLEY.
To the Gen. Conv. Vermont, for Sept. 1829.	Rev. JAMES PETTINGILL. Rev. ZOLVA WHITMORE.	Rev. MARK MEAD. Rev. JUDSON A. ROOT.
To the Gen. Assoc. Mass.	Rev. JOHN MARSH. Rev. WILLIAM ELY.	Rev. SYLVESTER SELDEN. Rev. LAVIUS HYDE.
To the Gen. Con. R. Island.	Rev. DANIEL SMITH.	Rev. JOSEPH ORNE. Rev. PLATT BUFFETT.
To the Gen. Assem. of the Presb. Church.	Rev. JOSHUA L. WILLIAMS. Rev. RALPH EMERSON. Rev. LUTHER HART.	Rev. DARIUS O. GRISWOLD. Rev. ROYAL ROBBINS. Rev. LEONARD E. LATHROP.

## PRESBYTERIANS OF THE UNITED STATES.

*Historical Sketch.*

The first Presbyterians in America came from England, Scotland, and Ireland, about the year 1700. They settled in what is now a part of New Jersey and Delaware. The first Presbyterian church formed in the United States was in Philadelphia, now under the care of the Rev. James P. Wilson, D. D. The first Presbyterian church in New York city was formed in 1716. The first Presbytery was formed about 1706. The first Synod, that of Philadeldhia, in 1716. The General Assembly in 1788.

The essential features of Presbyterianism are the following. 1. The Parity of its ministers. It recognizes but one order of ministers or presbyters, who receive their authority primarily from the Lord Jesus himself, and have power afterwards to confer this authority upon their successors. 2. The order and cooperation of ruling elders. They are properly the representatives of the people, chosen by them for the purpose of exercising government and discipline in conjunction with pastors or ministers. 3. The union of its churches under courts of review and control.

The Church Session is the lowest ecclesiastical judicature in the Presbyterian church. It consists of the ministers and elders (varying in number) of the congregation. The *Presbytery* consists of all the pastors within a certain district, and one ruling elder from each parish. It treats of all such matters as concern the particular churches within its bounds, hears appeals from the church sessions, licenses and ordains ministers, &c. The synod consists of a certain number of ministers and elders delegated from each Presbytery. The highest ecclesiastical court is the General Assembly.

The General Assembly of the Presbyterian church in the United States has under its care 19 Synods and 92 Presbyteries. Meeting, on the 3d Thursday in May, 1830, at Philadelphia. Rev. EZRA STILES ELY, D. D. Stated Clerk, No. 144 South Second st. Philadelphia.—See explanatory Note at the close of the list.

*I. Synod of Albany.*

Annual Meeting 1st Tues. Oct. J. V. Henry, Clerk.

*1. Presbytery of Londonderry, N. H.*

Peter Holt, Peterborough. E. P. Bradford, N. Boston. J. M. Whiton, Centre Antrim. Edward L. Parker, Derry. Calvin Cutler, Windham. Thos. Savage, Bedford. Amasa A. Hayes, Londonderry. Wm. K. Talbot, Nottingham W. Clement Parker, Shapleigh, Me. Zedekiah S. Barstow, Keene. Silas Aiken, Amherst. Stephen Morse, Troy.

Jonathan Brown, Derry. David M'Gregory, Bradford. Sam'l Harris, Windham.—m. 15. ch. 11. comm. 1468.

*2. Presb. of Newburyport, Mass.*

Alonzo Phillips, Princeton. Wm. Williams, Salem. James Miltimore, Newburyport. Gardner B. Perry, Bradford. Daniel Dana, n. d. Newburyport. John Proudfit, do. Moses Searle, Newburyport. Charles Fitch.

Geo. C. Beckwith. Benj. H. Pitman, Newburyport. Moses Welch.—m. 11. ch. 6. comm. 612.

*3. Presb. of Champlain, N. Y.*

Ashbel Parmelee, Malone. Henry Slater, c. ch. Jay. Silas Wilder, Lewis. Moses Chase, Plattsburgh. Henry Boyington,

c. ch. Moriah. James J. Gilbert, Beekmantown. Samuel Marsh. Mooers. Solomon Lyman, c. ch. Keeseville.

Frederick Halsey, Plattsburgh. James Johnson, St. Johnsbury, Vt. Reuben Armstrong, Lewis. Asa Messer, Saratoga Sp'gs. Ira Manley. Saml. L. Crosby, Whitehall. Joseph Butler, Constable. Oren Brown, c. ch. Westport. Moses Parmelee, Bangor. *Licentiate*.—Andrew Govan.—m. 17. l. 1. ch. 12. comm. 598.

*4. Presb. of Troy, N. Y.*

Saml. Tomb, Salem. John Kennedy, Whitehall. Nathan S. S. Beman, Troy. Mark Tucker, Troy. Ebenezer Cheever, Waterford. Ravaud K. Rodgers, Sandy Hill. Thos. Fletcher, Schaghticoke Point. Amos Savage, jr. N. Granville. Isaac M'Ilvain, Lansingburgh. E. A. Beach, Stephentown.

Nathl. S. Prime, Cambridge. Jonathan Ketchill, Bolton. John Hendricks, Rhinebeck. John B. Shaw, Hartford. Alvah Day, Hebron. Saml. W. May. Ezra D. Kinney, West Nassau. Gurdon Hayes. Hugh M. Boyd.

*Licentiates*.—Edwin Hall. Chauncey E. Goodrich.—m. 19. l. 2. ch. 25. comm. 2935.



5. *Presb. of Albany, N. Y.*

Simeon Hoosack, D. D. Johnstown. Elisha Yale, Kingsborough. Caleb Knight, Duaneburg. Thomas Holiday, New Scotland. Saml. Nott, jr. Wareham. Ms. Henry R. Weed, Albany. Reuben Smith, Burlington, Vt. *James V. Henry*, Ballston Spa. John Clancey, Charlton. John Blatchford, Stillwater. Marcus Smith, Rensselaerville. Eldad W. Goodman, Springfield, Vt. Rufus R. Deming, Carlisle. James Wood, Amsterdam. Erskine Mason, Schenectady. Aaron Garrison, Ballston Spa. Sam'l Centre, Moreau. Joseph Steel, Castleton, Vt. Wm. H. Williams, Albany. Edward N. Kirk, Albany.

Eliphalet Nott, D. D. Pres. Union Coll. Schenectady. Joseph Sweetman, Charlton. Lebbeus Armstrong, Northampton. Reuben Sears, Ballston. Stephen Hull. John Alburts. Wm. Bacon, Philadelphia, Pa. Thomas S. Wickes, Greenbush. John K. Davis, Fonda's Bush. Joseph Hurlburt, New York. Garret F. Halenbacke. J. J. Buck, Knox. Gilbert Morgan, Johnstown. John Nott, Schenectady. Jeremiah Wood,

Mayfield. Theophilus Redfield, Ballston Spa. John Thompson, Missionary. Thos. Frazier, New Scotland.

*Licentiates*.—Wm. Donnan. Edward E. Gregory. Wm. Hervey. Isaac Crabb. Ebenezer Seymour. Wm. F. Carmichael. Alden Seovel.—*m.* 38. *l.* 7. *ch.* 34. *comm.* 4988.

6. *Presb. of Columbia, N. Y.*

Silas Churchill, New Lebanon. Azariah Clark, Canaan. Joel Osborn, Spencertown. Wm. Chester, Hudson. Sylvester Woodbridge, Greenville. Clark A. Goodrich, Windham. Calvin Durfy, Hunter. Wm. Johnson, Lexington. Fayette Shepherd, Pawlet, Vt. Timothy Woodbridge, Green River.

Thomas Kendall. Joel F. Benedict, Chatham. Archibald Bassett. Alvan Somers, New Marlborough, Ms. Seth Chapin. Egbert Koosa, Masonville. John Morse. Wm. Porter. Wm. Lusk. Leonard B. Van Dyck.

*Licentiates*.—Samuel Schaffer. Wm. H. Snyder.—*m.* 21. *l.* 2. *ch.* 13. *comm.* 1418.

II. *Synod of Utica.*7. *Presb. of Ogdensburgh, N. Y.*

Wm. Taylor, Madrid. Hiram S. Johnson, Canton. James M'Auley, Hebron. James Douglas, Lisbon. *Ora P. Hoyt*, Potsdam. Richard C. Hand, Gouverneur. Roswell Pettibone, Hopkinton. Loren Brewster, Edwardsville.

Thomas Kennon, De Kalb. Ambrose Porter, Massena. James Rodgers, Hammond. Moses Ordway, Missionary. Solomon Williams.—*m.* 13. *ch.* 10. *comm.* 716.

8. *Presbytery of Watertown, N. Y.*

Nath'l Dutton, Champion. *George S. Boardman*, Watertown. David Kimball, Martinsburgh. Adams W. Platt, Rutland. John Sessions, Adams.

James Murdock, Leyden. Isaac Clinton, Lowville. Enos Bliss, Lorrain. Samuel F. Snowden, Sackett's Harbour. David Spear, Smithville. Daniel Nash, Louisville. Wm. B. Stow, Flat Rock. James Sanford, Oxbow. Ruel Kimball, Leyden. Phineas Camp, Stow's Square. Abel L. Crandall, Denmark. Joshua H. Clayton, Ellisburgh. James R. Boyd, Brownville. James B. Ambler, Ogdensburgh. Dexter Clary.—*m.* 20. *ch.* 25. *comm.* 1841.

9. *Presbytery of Oswego, N. Y.*

Oliver Ayer, Sandy Creek. Sam'l Swezey, Florence. *D. R. Dixon*, Mexico. Ja's Abell, Oswego. George Freeman, Pulaski.

Ralph Robinson, New Haven. Oliver Leavitt, Volney. Clement Lewis, Constautia. Lemuel Hull. John Alexander, Scott. Abel Caldwell, Volney.

*Licentiate*.—Tertius D. Southworth.—*m.* 11. *l.* 1. *ch.* 20. *comm.* 1436.

10. *Presb. of Oneida, N. Y.*

Israel Brainerd, Verona. Moses Gillet, Rome. Calvin Bushnell, Mount Vernon. John Frost, Whitesborough. *Noah Coe*, New Hartford. Sam'l C. Aiken, Utica. Abijah Crane, Westmoreland. Robert Everett, Utica. Evans Roberts, Steuben. Luther Myrick, Litchfield. Edwin Barnes, Boonville.

Publius V. Bogue, Kirkland. Alexander Conkey. Oliver Wetmore, Remsen. John Waters, New Hartford. James Eells, Westmoreland. Evans Beardsley, Morris Flats. Henry Davis, D. D. President of Hamilton College, Kirkland. Alpha Miller, Bridge-water. William Goodell, Holland Patent. Sam'l W. Brace, Utica. Orin Catlin, Frankfort. John Monteith, Germantown, Pa. Stephen W. Burritt, Western. David Chasell, Fairfield. Henry Hotchkiss, Utica. Eli Burchard, Paris. John Allen, Utica. Herman Norton, Camden. Charles G. Finney. Nathaniel S. Smith, Vernon. James Boyle. Geo. W. Gale, Whitesborough. Lumond Wilcox, New Stockbridge. John Sherer, Utica. David Kendall. Luke De

Witt. Eleazer S. Barrows. Leverett F. Hull. Jedediah Burchard. Geo. Spaulding, Madison.

*Licentiates*.—Charles Stuart. Asa Mahan. Charles H. Wild.—*m.* 41. *l.* 3. *ch.* 32. *comm.* 3857.

11. *Presb. of Otsego.*

John Smith, Cooperstown. Horace P.

Bogue, Gilbertsville. John H. Prentice, West Hartwick. Charles Wadsworth, Bowman's Creek. James C. How, East Springfield.

Samuel Manning, Fly Creek. Charles D. W. Tappan.—*m.* 7. *ch.* 13. *comm.* 1234.

### III. *Synod of New York.*

Annual Meeting 3d Tuesday Oct. E. W. Baldwin, Stated Clerk.

12. *Presb. of Hudson, N. Y.*

Methuselah Baldwin, Scotchtown. Th's Grier, Milford. Charles Cummins, Florida. Daniel Crane, Chester. Andrew Thompson, Blauveltville. Ezra Fisk, D. D. Goshen. Artemas Dean, Salisbury. Samuel Pelton, Hampstead. Wm. Timlow, Amity. Robert M. Condit, Montgomery. James Arbuckle, Blooming Grove. Donald McIntosh, Middletown. Hugh M. Koontz, Bullville. Joel Campbell, Bethany.

John Boye, Monroe. Daniel Young. Edwin Downer, Mount Hope. Jona. Dickerson, Sing Sing. James Russell. Wm. M'Jimsey, Monticello. Christopher Cory, Westtown. Daniel T. Wood, Florida.

*Licentiates*.—Michael Carpenter. Goldsmith Dennison.—*m.* 22. *l.* 2. *ch.* 26. *comm.* 2319.

13. *Presb. of North River, N. Y.*

John Clark, Pleasant Valley. John Johnston, Newburgh. Eliphalet Price, Wappinger's Creek. James H. Thomas, New Windsor. Asahel Bronson, Amenia south. Jacob Green, Bedford. Stephen Saunders, Salem. Robert G. Armstrong, Federal Stone. Jared Dewing, Fishkill. Alonzo Welton, Poughkeepsie. Richard Wynkoop, Yorktown.

Herman Daggett, Cornwall, Con. Thos. Picton, New York. William Blair, Cold Spring. Charles F. Butler, Greenwich. Epenetus P. Benedict, Patterson. John B. Fish, Newburgh. Abraham O. Halsey, Philadelphia.

*Licentiate*.—Milton Buttolph.—*m.* 18. *l.* 1. *ch.* 23. *comm.* 2104.

14. *Presb. of Long Island, N. Y.*

Zachariah Green, Brookhaven. Ebenezer Phillips, East Hampton. John D. Gardiner, Sag Harbour. Ezra King, Middletown. Peter H. Shaw, Southampton. Amzi Francis, Bridgehampton.

Nath'l Reeve. Jonathan Hunting, Shelter Island. Jona. Robinson. Abraham Luce, Westhampton. Ithamar Pillsbury, Smithtown. Nehemiah B. Cook, Islip. Phineas Robinson. Ezra Young.—*m.* 14. *ch.* 15. *comm.* 1158.

15. *Presb. of New York.*

Stephen N. Rowan, D. D. New York city. Gardiner Spring, D. D. do. Sam'l H. Cox, D. D. do. Elisha W. Baldwin, do. Th's M'Auley, D. D. do. Alex. G. Frazer, do. Wm. W. Phillips, D. D. do. Wm. Patton, do. Thos E. Vermilye, do. Cyrus Mason, do. Henry G. Ludlow, do. Henry White, do. Robert M'Cartee, Quebec, L. C. Charles Webster, Hempstead, L. I. Elias W. Crane, Jamaica, L. I. John H. Leggett, Peekskill. Daniel L. Carroll, Brooklyn. John Goldsmith, Newtown, L. I. J. S. Christmas, N. Y.

Wm. P. Kuypers, Jamaica, L. I. Isaac Purkiss, La Prairie, L. C. Loring D. Dewey, city of New York. Ward Stafford. Absalom Peters, city of New York. Sam'l E. Cornish, do. Chester Long, White Plains. Joseph D. Wickham, New Rochelle. Geo. Stebbins, do. Albert Judson, city of New York. David Remington, Greenburgh. Gerrish Barrett, Sing Sing. Jonathan Cogswell. John Truair. George Bourne.

*Licentiates*.—Wm. Brobson. Richard F. Cleaveland. Milton Kimball. James Adams. Jonathan Noble.—*m.* 34. *l.* 5. *ch.* 29. *comm.* 6410.

16. *Presb. of New York, 2d.*

Joseph M'Elroy, city of New York. Wm. D. Snodgrass, do. Nehemiah Brown, Huntington, L. I. Eben. K. Maxwell, Delhi.

Walter Monteith, do. Richard Dickerson, do. Alexander Logan, do.

*Licentiate*.—Robert Henry. John B. Vandyke. Sam'l B. Smith. Robert Thompson.—*m.* 8. *l.* 4. *ch.* 6. *comm.* 1097.

IV. *Synod of New Jersey.*

Annual Meeting 3d Tuesday October. E. F. Cooley, Stated Clerk.

17. *Presb. of Newark, N. J.*

Stephen Grover, c. ch. Caldwell. Asa Hillyer, D. D. Orange. Aaron Condit, Hanover. Sam'l Fisher, D. D. Paterson. Barnabas King, Rockaway. John Ford, Parsippany. *Gideon N. Judd*, Bloomfield. Edw. Allen, Wantage. Baxter Dickinson, Newark. Enos A. Osborn, Succasunna. Philip C. Hay, Newark. Jacob Tuttle, Pompton. Wm. T. Hamilton, Newark. James S. Olcott, Jersey city.

Isaac Van Doren, Brooklyn. Noah Crane, Sparta. Humphrey M. Perrine, Newark. Nath'l Conkling, Augusta.

*Licentiate*s.—Herman Hooker. William Franklin. Geo. Pierson. Daniel C. Axtell. Abraham Harrison. Albert Pierson. Jephtha Harrison. Elias R. Fairchild. Charles Hall.—m. 18. l. 9. ch. 19. *comm.* 4052.

18. *Presb. of Elizabethtown, N. J.*

Stephen Thompson, Union. John M' Dowell, D. D. Elizabethtown. Jacob Briant, Mount Freedom. David Magie, Elizabethtown. Wm. B. Barton, Woodbridge. James B. Hyndshaw, New Providence. Hollaway W. Hunt, New Brunswick. Albert Barnes, Morristown. Lewis Bond, Plainfield. Daniel H. Johnson, Mendham. Joseph Ogden, Chatham Village. Edwin Holt, Westfield. Abraham Williamson, Chester.

Lemuel Fordham, Chester. Wm. Gray, New-York city. Daniel Beers. Eli Meeker. *Alfred Chester*, Morris Town. Nicholas A. Wilson, Perth Amboy.

*Licentiate*s.—John T. Halsey. Sylvester Cooke.—m. 19. l. 2. ch. 17. *comm.* 3241.

19. *Presb. of New Brunswick, N. J.*

George S. Woodhull, Princeton. David Comfort, Kingston. *Eli F. Cooley*, Trenton. Symmes C. Henry, Cranberry. Peter O. Studdiford, Lambertsville. Henry Perkins, Allentown. Joseph H. Jones, New Brunswick. Benjamin Ogden, Hopewell. Wm. H. Woodhull, Highstown. James W. Alexander, Trenton. Robert Roy. Freehold. Daniel Deruelle.

Samuel Miller, D. D. Prof. Princeton. Arch. Alexander, D. D. Prof. do. James Carnahan, D. D. Pres. do. Charles Dodge Prof. do. John Maclean Prof. do. Isaac V. Brown, Lawrenceville. Luther Halsey. Charles S. Stewart. Jared D. Fylet. Job F. Halsey. Clifford S. Arms, Middletown, Point. Peter Gulick, Miss'y. Robert Baird, Philadelphia, Pa.

*Licentiate*s.—J. M. Huntting, Shrewsbury. Charles C. Darling, New Haven, Ct. Hugh Caldwell, Petite Gulph, Mi. James Hawthorn, Louisville, Ky. Harvey Fisk, Princeton. J. Campbell. J. D. Hughes. John C. March. John T. Ewing. Horace Doolittle. Albert B. Dod. Theodore Galaudet.—m. 25. l. 12. ch. 18. *comm.* 2284.

20. *Presb. of Newton, N. J.*

Holloway W. Hunt, Perryville. William B. Sloan, Bloomsbury. Joseph Campbell, Hackettstown. Jacob Kirkpatrick, Ringoes. Joseph L. Shafer, Newton. Jacob R. Castner, Asbury. *John F. Clark*, Flemington. Jehiel Talmage, Centerville. John C. Vandervoort, Baskingridge. Benj. I. Lowe, Johnsonburgh. John Gray, Easton, Pa. Wm. Blauvelt, Germantown. Alex. Heberton, Bath, Pa. Marcus S. Hulton, Washington.

Lemuel F. Leake, Harmony. James G. Force. H. W. Hunt, jr. Perryville. John Vandervier, Easton, Pa.

*Licentiate*.—Isaac N. Candee, Belvidere.—m. 18. l. 1. ch. 32. *comm.* 3139.

21. *Presb. of Susquehanna, Penn.*

Oliver Hill, Nanticoke, N. Y.

Joel Chapin, Hopbottom. Eben. Kingsbury, Harford. Cyrus Gildersleeve, Wilksbarre. Simon R. Jones. Salmon King, Warren. Manasseh M. York, Wysox. Joseph Wood. John Rhodes, Northmoreland. *Burr Baldwin*, Montrose. Isaac W. Platt, Tioga Point. Lyman Richardson, Wysox. Richard Andrus.

*Licentiate*.—Elijah Beech.—m. 12. l. 1. ch. 30. *comm.* 1215.

V. *Synod of Geneva.*

Annual Meeting 1st Tues. Oct. D. C. Lansing, D. D. Clerk.

22. *Presb. of Chenango, N. Y.*

J. M. Babbitt, Windsor. Asa Donaldson, Guildford. Daniel Waterbury, Franklin. *E. D. Wells*, Oxford. Luther Clark, Ply-

mouth. Ambrose Eggleston, Coventryville. Ethan Pratt, Bainbridge.

Seth Burt, Coventry. Lyman S. Rexford.



John B. Hoyt, c. ch. Green. Egbert Roosa, Masonville. Sayres Gazlay Miss'y. Ira Smith, Harpersville. Nahum Gould, Ellcottville. Charles E. Avery, Smyrna.

*Licentiates*.—Wm. O. Stratton. Isaac F. Adams. Alvah Lilly.—*m.* 15. *l.* 3. *ch.* 14. *comm.* 926.

### 23. *Presb. of Cortland, N. Y.*

John Keep, Homer. Samuel T. Mills, Peterborough. Samuel Parker, Apulia. *Calclb Clark*, Truxton. Abner P. Clark, Preble.

J. Leonard, Linklean. Ezekiel J. Chapman, Lebanon. John Lord, Morrisville. Matthew Harrison, Preble. David S. Morse, Richford. Wm. J. Bradford.—*m.* 11. *ch.* 15. *comm.* 1379.

### 24. *Presb. of Onondaga, N. Y.*

I. M. Olds, Lenox. *Hutchins Taylor*, Chittenango. Washington Thatcher, Onondaga. Ralph Cushman, Manlius. John W. Adams, Syracuse. George W. Elliot, Joslin's Corners. Richard S. Corning, Otisco. Horatio J. Lombard, Orville. B. B. Stockton, Pompey.

H. N. Woodruff, Oneida Castleton. Royer Adams, Joslin's Corners. Truman Baldwin, Cicero. Charles Johnston. Daniel Marsh, Manlius. Oren Hyde, Chittenango. Seth G. Porter, Jamesville. Hiram H. Kellogg, Salina. James I. Ostrom. Daniel C. Hopkins, La Fayette.

*Licentiates*.—Gardner K. Clark. Erastus H. Adams. Andrew Huntington.—*m.* 19. *l.* 3. *ch.* 22. *comm.* 1949.

### 22. *Presb. of Cayuga, N. Y.*

Levi Parsons, Marcellus. *Seth Smith*, Kings-Ferry. Wm. Wisner, Ithaca. Wm. Johnson. Samuel Robertson, Dryden. Marcus Ford, Westville. Medad Pomroy, Cayuga. Peter Lockwood, Chenango Point. Luke Lyons, Cortland Village. Aaron Putnam, Oswego. Marcus Harrison, Groton. John W. Ward, Nanticoke. George R. Rudd, Scipio. Timothy Stow, Elbridge. Jeremiah Osborn, Candor.

James Richards, D. D. Prof. Auburn. M. L. R. Perrine D. D. Prof. Auburn. Henry Mills, Prof. do. D. C. Lansing, D. D. Utica. Jabez Chadwick, Lansingville. Wm. Williams, Bucksville. Alex. McCowan, Skaneateles. Jephtha Poole. Oliver Eastman.

Justus S. Hough, Weeds Port. Asa K. Bu-el, Ludlowville. Horatio Foote, Kingston. U. C. Robt. W. Hill, Ira. John Smith, Geneva. Erastus N. Nichols. George Taylor, Sempronius. Solomon Stevens, Danby. Ebenr. J. Leavenworth.

*Licentiates*.—Noble D. Strong. Daniel Van Valkenburgh. Salmon Strong. Robt. B. Campfield. Zenas Riggs. Asa Nixon. Ebenezer Mead. Ch's E. Furman. Lewis D. Howell. A. T. Hopkins. Frye R. Reed. Hiram L. Miller.—*m.* 33. *l.* 12. *ch.* 43. *comm.* 3854.

### 26. *Presb. of Geneva, N. Y.*

Jesse Townsend, Sodus. Francis Pomroy, East Palmyra. Joseph Merrill, North Junius. Henry P. Strong, Phelps. John H. Carle, Trumansburgh. B. F. Pratt, Clyde. Aaron D. Lane, Waterloo. Thom. Lownsbury, Ovid. Joseph Brackett, Rushville. Chauncey Eddy, Penn Yan. Ansel D. Eddy, c. ch. Canandaigua. Lucas Hubbell, Lyons. Morris Barton, Romulus. Wm. Todd, Benton. Peter Kanouse, Newark.

Evan Johns, Canandaigua. Richard Williams, Elmira. W. Clark, Port Bay. Benj. Bailey. Henry Dwight, Geneva. Stephen Porter, Castleton. Isaac Flagler, Hopewell. Ephraim Chapin, Waterloo. Linus North, Palmyra. Azariah G. Orton, Seneca Falls. Alfred E. Campbell, Palmyra. Benj. B. Smith. Jacob Burbank. Martin Powell.

*Licentiate*.—Peter Kimball.—*m.* 29. *l.* 1. *ch.* 31. *comm.* 3437.

### 27. *Presb. of Bath, N. Y.*

David Higgins, Bath. *James H. Hotckin*, Prattsburgh. Samuel White, Rock Stream.

David Harrowar, Lindsley Town. Henry Ford. Lyman Barret, Howard. Joseph Crawford, Wayne. Stalham Clary, Pulteney. Eleazer Lathrop, Elmira. George Hornell, Miss'y.

*Licentiates*.—Daniel Washburn. Reuben Sanborn. Harper Boice. John C. Morgan.—*m.* 10. *l.* 4. *ch.* 18. *comm.* 1054.

### 28. *Presb. of Angelica, N. Y.*

*Moses Hunter*, Angelica. Phineas Smith, Nunda.

Reuben Hurd, Black Creek. Robt. Hubbard, Dansville Village. Silas Hubbard, Centreville. Jabez Spicer, East Koy.—*m.* 6. *ch.* 12. *comm.* 469.

## VI. *Synod of Genesee.*

Annual Meeting 3d Tuesday Sept. N. Bull, Clerk.

### 29. *Presb. of Ontario, N. Y.*

Norris Bull, Genesee. *John Barnard, jr.*

Lima. Jeremiah Stow, Livonia. Silas C. Brown, York.

John Lindsley, Nunda. Aaron C. Collins, E. Bloomfield. Ebenezer Fitch, D. D. W. Bloomfield. Reuben Parmele, Victor. John Eastman, York. Orange Lyman, Richmond. Amos P. Brown, Moscow. John B. Whittlesey, Avon. Julius Steele, East Bloomfield. Horace Galpin, Lakeville. Johnson Baldwin, York. Nath'l W. Fisher, Moscow. Benjamin C. Cressey.—*m.* 17. *ch.* 20. *comm.* 963.

### 30. *Presb. of Rochester, N. Y.\**

Joseph Penney, Rochester. Avelyn Sedgewick, c. ch. Ogden. Wm. James, Rochester. John Myers, Pittsford.

Chauncey Cook, Parma. Herman Halsey, Bergen. Abraham Foreman, Geneseo. Josiah Pierson, Bergen. George G. Sill, Rochester. Stephen V. R. Barnes. George Coan, Riga. David Page, Sweden. Joel Parker, Rochester. Jacob Hart. Silas Pratt.

*Licentiates.*—Nahum Nixen. Wm. Jones.—*m.* 15. *l.* 2. *ch.* 16. *comm.* 1154.

\* No Report for 1829.

### 31. *Presb. of Genesee, N. Y.*

Alexander Denoon; Caledonia. Russell Whiting, Batavia.

David Tullar. Timothy Clark, Le Roy. Hugh Wallace, Pembroke. William Lyman, D. D. China. *Eli S. Hunter*, Middlebury Village. Calvin Wait, Portage. Lot B. Sullivan, Pembroke. Norman M'Leod, Cape Bretton. Edmond Ingalls, China. Isaac Jones, Middlebury Village. James B. Wilcox, Bethany. John F. Bliss, Castile. Warren Day.—*m.* 15. *l.* 2. *ch.* 20. *comm.* 921.

### 32. *Presb. of Niagara, N. Y.*

Silas Parsons, Cambray. *Lewis Cheersman*, Albion. Horatio A. Parsons, David Pratt, Ridgeway. Andrew Rawson, Barre. William F. Curry, Lockport. George Colton, Royalton.—*m.* 7. *l.* 1. *ch.* 13. *comm.* 571.

### 33. *Presb. of Buffalo, N. Y.*

Gilbert Crawford. Elihu Mason. J. W. M'Master.

Sylvester Eaton, Buffalo. Isaac Eddy, Jamestown. Isaac Oakes, Westfield. Wm. I. Wilcox, Cold Spring. *Thompson S. Harris*, Buffalo. Miles P. Squier, Geneva. *Ira Dunning*. John T. Baldwin, Aurora. Amasa West. Samuel Leonard, Evans. Joshua Lane. Eliphalet M. Spencer.—*m.* 15. *l.* 1. *ch.* 36. *comm.* 1107.

## VII. *Synod of Philadelphia.*

Annual Meeting last Wednesday Oct. K. R. Wilson, Clerk.

### 34. *Presb. of Philadelphia, Pa.*

James P. Wilson, D. D. Hartsville. Wm. Latta, Warren Tavern. Ethan Osborn, Fairfield, N. J. George C. Potts, Philadelphia. Ezra Stiles Ely, D. D. do. James Patterson, do. Alexander Boyd, Newton, N. J. George W. Janvier, Pittsgrove, N. J. T. H. Skinner, D. D. Philadelphia. Robt. B. Belville, Hartsville. George Chandler, Kensington. *Thomas J. Biggs*, Frankford. Robert Steel, Jenkintown. John Smith, Chester. Wm. M. Engles, Philadelphia. Wm. L. M'Calla, do. Brogun Hoff, Bridgeton, N. J. John Burt, Salem, N. J. Samuel Lawrence, Greenwich. John H. Kennedy, Philadelphia. James Smith, do. A. M'Farland, Deerfield, N. J. Alvan H. Parker, Cold Spring, N. J. Joseph Sanford, Philadelphia.

Ashbel Green, D. D. L. L. D. Philadelphia. Jacob J. Janeway, D. D. do. Buckley Carle, Bridgeton, N. J. Charles Hyde, city of N. Y. J. W. Scott, Philadelphia. Charles W. Nassau, do. Sylvester Scovel, Miss'y. Benj. F. Hughes, city of N. York. Theophilus Parvin, Buenos Ayres. S. A. Alfred H. Dashiell, Philadelphia. John W. Grier, Chaplain Morgantown. W. Ramsey, Phil-

adelphia. Thomas Eustace, do. Charles Hoover, do. Samuel B. How, do. Alex. Aikman, Tallahassee, Florida.

*Licentiates.*—Edward D. Smith. Tho. L. Janeway. Geo. Printz. John L. Grant. Brittain E. Collins. James B. M'Creary. Theoph. Potts. James D. Pickards. Robt. Adair. John Gloucester. Charles Williamson. John R. Hutchinson. Nicholas Murray. Charles W. Gardner.—*m.* 40. *l.* 14. *ch.* 44. *comm.* 6763.

### 35. *Presb. of Newcastle, Del.*

Samuel Martin, D. D. Chanceford, Pa. Ebenezer Dickey, D. D. Oxford, Pa. James Magraw, D. D. Rising Sun, Md. Samuel Bell, St. George's. Robert Graham, New London X Roads, Pa. Robert White, Cochranville, Pa. James Latta, Black Horse, Pa. *A. K. Russell*, Newark. Joseph Barr, Soudersburgh, Pa. Stephen Boyer, York, Pa. Wm. Finney, Port Deposit, Md. Samuel Parke, Peach Bottom, Pa. J. N. C. Grier, Forks of the Brandywine, Pa. E. W. Gilbert, Wilmington. Amzi Babbitt, Salisbury, Pa. Orson Douglass, Marietta, Pa. T. Love, Lower Brandywine, Pa. Alex. G. Morrison, Unionville, Pa. Wm. P. Alrich, Newcastle.

Nath. W. Sample, Strasburgh, Pa. Francis A. Latta, Mt. Pleasant, Pa. John D. Perkins, Coatsville, Pa. Joshua N. Danforth, Wm. F. Houston, Columbia, Pa.—*m. 24. ch. 36. comm. 4110.*

36. *Presb. of Lewes, Del.*

Thomas B. Balch, Snowhill, Md. *Alex. Campbell*, Poplar Town, Md. John Mitchelmore, Lewiston. Joseph Wilson.

Robt. M. Laird, Monokin, Md. Joshua Moore, Churchill, Md. John B. Slemmons, Princess Ann.

*Licentiates.*—Ashbel Strong. John A. Getty. Cornelius H. Mustard.—*m. 7. l. 3. ch. 15. comm. 312.*

37. *Presb. of Baltimore, Md.*

John Glendy, D. D. Baltimore. John Breckenridge, do. William Nevins, do. G. Morrison, do.

Enoch Mattson. Samuel Knox, Frederick. Nicholas Patterson. Austin O. Hubbard, Taneytown. Truman Osborn, Baltimore.

*Licentiates.*—Wm. M'Kay. Stephen Williams. William Annan. John Decker, jr. George W. Musgrave. W. A. Stevens. J. W. M'Cullough. John E. Annan.—*m. 9. —l. 8. ch. 7. comm. 991.*

38. *Presb. of Dist. Columbia, D. C.*

Stephen B. Balch, Georgetown. James Laurie, D. D. Washington city. E. Harrison, Alexandria, D. C. Wm. C. Walton, do. Reuben Post, Washington city. Daniel Baker, C. Ch. Savannah, Ga.

John Brackenridge, Washington, city. Ichabod L. Skinner, do. John Mines, Rockville, Md. John N. Campbell, Washington city. James Nourse, Germantown, Pa.

*Licentiates.*—Ralph R. Gurley. James M'Vean, Thomas Brackenridge. Wm. Anderson.—*m. 11. l. 4. ch. 9. comm. 958.*

39. *Presb. of Carlisle, Pa.*

James Snodgrass, Hanover. Wm. Pax-

ton, D. D. Millerstown. Robt. Cathcart, D. D. York. David Denny, Chambersburgh. David M'Conaughy, Gettysburgh. Amos A. M'Ginley, Fannettsburgh. H. R. Wilson, Shippensburgh. J. Moody, do. M'Knight Williamson, Carlisle. James R. Sharon, Paxton. James M'Kinley, Bedford. James Buchanan, Greencastle. David Elliot, Mercersburgh. Robt. S. Grier, Emmetsburgh. John M'Knight, Chambersburgh. George Duffield, Carlisle. Wm. R. DeWitt, Harrisburg. James Williamson, Hogestown. John Niblock, Mouth of Juniata. J. M. Olmstead, Landisburgh. L. M. Fullerton, Hagerstown.

Joshua Williams, Newville. Robt. Kennelly, M'Connellsburgh. Wm. Neill D. D. Gen. ag. Bd. Ed. Alex. M'Clelland, Prof. Carlisle. Isaac Keller, Williamsport, Md. James Buber, Hancock.

*Licentiates.*—Alexander M'Geehan. M. Williamson. J. W. Nevin.—*m. 27. l. 3. ch. 43. comm. 4689.*

40. *Presb. of Huntington, Pa.*

Wm. Stuart, Boalsburgh. John Coulter, Waterford. John Hutchinson, Mifflintown. James Galbraith, Hollidaysburgh. George Gray, Waterloo. James Linn, Bellefont. James Thompson, Alexandria. James S. Woods, Lewistown. Samuel Hill, Union Furnace. John Peebles, Huntington. Garry Bishop, Clearfield. James F. Irvin, Liverpool.

*Licentiate.*—Joseph B. Adams.—*m. 12. l. 1. ch. 33. comm. 2860.*

41. *Presb. of Northumberland, Pa.*

John Bryson, Milton. John B. Patterson, Danville. Thomas Hood, Lewisburgh. J. H. Grier, Jersey shore. G. Junkin, Milton. Wm. R. Smith, Sunbury. Joseph Painter, Williamsport. David Kirkpatrick, Milton.

Samuel Henderson, Danville. Nathaniel Todd, Mifflinburgh. Wm. Montgomery, Little Rock, Ark. Ter. James W. Moore. Daniel M. Barber, Jersey Shore.—*m. 13. l. 3. ch. 22. comm. 1508.*

## VIII. *Synod of Pittsburgh, Pa.*

42. *Presb. of Allegheny, Pa.*

Abraham Boyd, Butler. Cyrus Riggs, Venango Furnace. Reid Bracken, Harmony. John Redeck, Kittaning. John Core, Harlingsburgh. John Munson, Centreville. John Coulter, Butler. John Moore, Bakers-town.

R. M'Garrar, Lawrenceburgh. Hezekiah May, Franklin.—*m. 10. ch. 25. comm. 1598.*

43. *Presb. of Erie, Pa.*

Amos Chase, Oil Creek. Samuel Fait, Mercer. Johnston Eaton, Fairview. I. Condit, Georgetown. Giles Doolittle, Northeast. Wells Bushnell, Meadville. Absalom M'Cready, Wattsburgh. Thomas Anderson, Franklin. Peter Hassinger, Rockdale. James Alexander, Greenville.

Timothy Alden, Meadville. D. M'Kennedy, Meadville. P. Chamberlain. Brad-



ford Marcy, Rochdale.—*m. 14. ch. 31. comm. 1760.*

44. *Presb. of Hartford, Pa.*

Tho. E. Hughes, Greensburgh. James Sutterfield, Sharon. William Wood, New Wilmington. Clement Vallandigham, New Lisbon, Ohio. Robert Semple, New Castle. James Wright, Poland, Ohio. William Reed, Faulkestown. Wm. Maclean, Reaveston. *Robert Dilworth, Greensburgh.*

Joshua Reer, New Lisbon, Ohio. Nathan Harned, Youngstown, Ohio.—*m. 11. ch. 26. comm. 2752.*

45. *Presb. of Redstone, Pa.*

Francis Laird, Murry's Ville. *Robert Johnston, Rankin's.* James Graham, Pittsburg. James Guthrie, Uniontown. Wm. Johnston, Brownville. Ashbel G. Fairchild, New Geneva. John Reed, Indiana. Asa Brooks, French Creek, Va. Jesse Smith, Indiana. Andrew O. Patterson, Mt. Pleasant. Thomas Davis, Blairsville. Samuel Swan, Ligonier. Joseph Harper, Saltsburgh. A. McCandels, Stewartsville. George Vanemon, New Geneva. Samuel M'Farren, N. Alexandria. Elisha D. Barret, Indiana. J. H. Agnew, Uniontown. John H. Kirkpatrick, Armah.

James Power, D. D. Mt. Pleasant. Joseph W. Henderson, Indiana. David Barclay, Jefferson.—*m. 22. l. 1. ch. 44. comm. 4200.*

46. *Presb. of Steubenville, Ohio.*

Joseph Anderson, St. Clairville. James Robertson, Centreville. John Rea, Cadiz. Thomas Hunt, Richmond. Salmon Cowles, New Athens. *Charles C. Beatty, Steubenville.* Wm. Wallace, Moorfield. John C. Tidball, Knoxville. John M'Arthur, Cadiz.

William M'Millan, New Athens. Jacob Cozad, New Hagarstown.—*m. 11. ch. 25. comm. 2037.*

47. *Presb. of Washington, Pa.*

George M. Scott, Hookstown. John Anderson, D. D. West Middletown. Elisha Macurdy, Briceland's Cross Roads. Cephas Dodd, Washington. James Havey, Wheeling. Cornelius Loughran, Sparta. Samuel Reed, Hollidays Cove. *John Stockton, Cross Creek Village.* John M'Cluskey, West Alexandria. David Hervey, Mt. Pleasant.

Wm. Wylie, Wheeling. Andrew Wylie, D. D. Bloomington, Ia.

*Licentiates.*—Richard Campbell. John Hawkins. Henry Hervey. Abner Leonard. Wm. C. Anderson. J. Anderson. James W. M'Kennan. James Smith.—*m. 12. l. 8. ch. 25. comm. 2037.*

48. *Presb. of Ohio, Pa.*

John M'Millan, D. D. Canonsburgh. S. Ralston, D. D. Parkison's Ferry. Wm. Woods, Pittsburg. Francis Herron, D. D. do. Robert Patterson, do. Thom. D. Baird, do. Elisha P. Swift, do. *Wm. Jeffrey, do.* David Stevens, do. Moses Allen, Racoon.

Joseph Patterson, Pittsburg. John Andrews, do. Boyd Mercer, Washington. Matthew Brown, D. D. Pres. Canonsburgh. Joseph Stockton. Andrew M'Donald. Tho. Hoge, Washington. Wm. Smith, Canonsburgh. Alan D. Campbell, Pittsburg. Rob. Rutherford, Economy.

*Licentiates.*—Sam. C. Jennings, Pittsburg. James D. Ray, Canonsburgh. Alfred Hamilton, Pittsburg.—*m. 20. l. 3. ch. 21. comm. 2819.*

## IX. *Synod of the Western Reserve.*

Annual Meeting, 3d Tuesday of October.

49. *Presb. of Detroit, Mich. Ter.*

Wm. Page, Ann Arbour. Noah M. Wells, Detroit. Erie Prince, Farmington.

Isaac W. Ruggles, Monroe. Wm. M. Ferry, Miss. Pontiac. Jesse Miner.—*m. 6. ch. 6.*

50. *Presb. of Grand River, Ohio.*

Giles H. Cowles, D. D. Austinburgh. Ephraim T. Woodruff, Wayne. Perry Pratt, Geneva. Jos. H. Breck, Brecksville. Myron Tracy, Claridon. *W. M. Adams, Painsville.* Dexter Witter, Burton. Henry I. Kelley, Kingsville.

Jona. Winchester, Madison. Abiel Jones, Urban Palmer, Kingsville. Abner Morse,

Sennett. Wm. Strong, Southampton, Ms. Jona. Leslie, Geneva. Joseph A. Pepon, Painesville. Luther Humphrey, Salem. Eliphalet Austin, Hampden.—*m. 17. ch. 23. comm. 1064.*

51. *Presb. of Portage, Ohio.*

John Keys, Tallmadge. John Seward, Aurora. *Wm. Hanford, Hudson.* Benj. Fenn, Nelson. Joseph Meriam, Randolph. Geo. Sheldon, Franklin. Wm. L. Buffitt, Atwater. David L. Coe, Charlestown. Sam'l Bissell, Twinsburgh. Alvan Nash, Ravenna.

Caleb Pitkin, Hudson. Joseph Treat, Windham. Charles B. Storrs, Prof. Hudson.—*m. 13. ch. 21. comm. 1015.*

52. *Presb. of Huron, Ohio.*

Simeon Woodruff, Strongsville. Israel Shailer, Richfield. *Alfred H. Betts*, Brownhelm. Enoch Conger, Ridgefield Four Corners. Dan'l W. Lathrop, Elyria. John M'Crea, Dover. Stephen Peet, Euclid. John Beach, Peru. Hervey Lyon, Vermilion. Joel Talcott, Wellington. Xenophon Betts, Wakeman.

James Robinson, Melmore. Joseph Edwards, New Haven. Ludovicus Robbins, Fitchville. Randolph Stone, Hudson. Alvan Coe. Stephen I. Bradstreet, Cleaveland. J. V. R. Barnes, Medina. Isaac Van

Tassel, Perrysburg. John Beach, Peru. Amasa Jerome, New Hartford.—*m.* 20. *ch.* 36. *comm.* 896.

53. *Presb. of Trumbull, Ohio.*

Joseph Badger, Gustavus. Harvey Coe, Vernon. *Wells Andrews*, Hartford. Jos. W. Curtis, Warren.

Enoch Bouton, Farmington. Daniel Miller, Bristol. Ozias S. Eeels, Johnston. John Barrett, Mesopotamia. Horace Smith, Canton. Edson Hart, Bloomfield.—*m.* 10. *ch.* 18. *comm.* 618.

X. *Synod of Ohio.*

Annual Meeting 2d Tuesday in October. James Hoge, D. D. Clerk.

54. *Presb. of Columbus, Ohio.*

James Hoge, D. D. Columbus. Joseph Stephenson, Bellefontaine. Hiland Hurlburt, Worthington. Wm. Burton, Circleville. Henry Vandeman, Delaware.

Wm. Jones, Adelphi. Ahab Jinks, Delaware. Ebenezer Washburn, Worthington. James Chute, Columbus.—*m.* 9. *ch.* 25. *comm.* 1128.

55. *Presb. of Richland, Ohio.*

James Snodgrass, Dalton. James Scott, Mt. Vernon. Tho's Barr, Wooster. Archibald Hanna, Paintville. *James Rowland*, Mansfield. James B. Morrow, Canton. Jacob Wolfe, Plymouth. Sam'l Cleland, Kendall. John McKenney, Frederick.

Robert Lee, Bucyrus. James Cunningham, Martinsburg. Wm. Matthews, Ashland. Richard Brown, Jeromeville. Nath'l M. Urniston, Millersburg.—*m.* 14. *ch.* 36. *comm.* 1832.

56. *Presb. of Lancaster, Ohio.*

John Wright, Lancaster. Thomas B. Clark, Washington. *James Culbertson*, Zanesville. Solomon S. Miles, Newark. John Hunt, M'Connellsville. Wm. Wallace, Cambridge. James Arbutnot, Norwich. Sam'l W. Rose, Granville.

Thomas Moore, Somerset. James H. Parmele, Zanesville. Jacob Little, Granville.

*Licentiates.*—Geo. W. Warner. Eben'r Churchill.—*m.* 11. *l.* 2. *ch.* 34. *comm.* 1581.

57. *Presb. of Athens, Ohio.*

John Pitkin, Waterford. John Spaulding, Athens. Luther G. Bingham, Marietta.

Robert G. Wilson, D. D. Pres't, Athens. Augustus Pomeroy, Gallipolis. Eleazer Brainard, Portsmouth. Charles R. Fisk, Athens. Calvin N. Ransom, Chester. Addison Kingsbury, Marietta.—*m.* 9. *ch.* 12. *comm.* 844.

XI. *Synod of Cincinnati.*58. *Presb. of Chillicothe, Ohio.*

Wm. Williamson, Manchester. James Gilliland, Ripley. Wm. Dickey, Bloomingburgh. Sam'l Crothers, Greenfield. *James H. Dickey*, Greenfield. John Rankin, Ripley. Wm. Graham, Chillicothe.

Nicholas Pittenger, Greenfield. Robert B. Dobbins, Felicity. Reuben White, W. Union. Dyer Burgess, do.

*Licentiate.*—Alex. T. Rankin.—*m.* 11. *l.* 1. *ch.* 22. *comm.* 1825.

59. *Presb. of Miami, Ohio.*

Andrew W. Poage, Yellow Springs. Adrian Allen, Franklin.

Matthew G. Wallace, Franklin. Wm. Gray, Lebanon. Peter Monfort, Oxford. Archibald Steele, New Carlisle. John Ross, New Richmond, Ind. *James Coe*, Troy. Wm. J. Frazier, Springfield. Franklin Putnam, Dayton. John L. Bellville, Miamisburgh. David Merrill, Urbana.

*Licentiates.*—John P. Vandyke. Robert G. Linn. John S. Weaver.—*m.* 12. *l.* 3. *ch.* 24. *comm.* 1708.

60. *Presb. of Cincinnati, Ohio.*

James Kemper, Cincinnati. John Thompson, Springfield. Daniel Hayden, Reading. Francis Monfort, Hamilton. David Root, Cincinnati. Ludwell G. Gaines, Mont-

gomery. Benjamin Graves, Reading. Archibald Craig, New Trenton.

Jacob Lindley, Cincinnati. Joshua L. Wilson, D. D. do. Robert H. Bishop, D. D. Oxford. Benj. Boyd, Newport, Ky. Ste-

phen Lindley. Thomas Thomas, Dick's Mills. Isaac A. Ogden, Fairfield, Ind. Elijah Slack, Cincinnati. Adam B. Gilleland. Cyrus Byington, Miss'y. Ulrick Maynard. Amos Blanchard, Cincinnati.—m. 20. l. 3. ch. 25. comm. 2319.

## XII. Synod of Indiana.

Annual Meeting 1st Tuesday Nov. J. H. Johnston, Clerk.

### 61. Presb. of Salem, Ind.

Wm. W. Martin, Livonia. Ashbel S. Wells, New Albany.

Alex. Williamson, Corydon. Tilly H. Brown, Fitchburgh, Mass. Leander Cobb, Charlestown. Calvin Butler, Princeton.

*Licentiate*.—Stephen Martin.—m. 6. l. 1. ch. 15. comm. 697.

### 62. Presb. of Madison, Ind.

John M. Dickey, New Washington. John F. Crow, Smockville. Sam'l G. Lowry, Greensburgh. James H. Johnston, Madison. Sam'l Gregg, Madison.

James Duncan, Madison.—m. 6. ch. 16. comm. 888.

### 63. Presb. of Wabash, Ind.

Sam'l R. Alexander, Vincennes.

R. Hawley, Washington. Baynard R. Hall, Bloomington. John R. Moreland, Indianapolis. James Crawford, De phi. Ja's Thompson, Crawfordsville. Samuel H. McNutt, Rockville. David Monfort, Terre

Haute. Isaac Reed, Bloomington. Geo. Bush, Cincinnati, Ohio. Wm. Sickels, Bushville. Sam'l Baldrige, Merom. Alex. Temple, Franklin.—m. 13. ch. 24. comm. 611.

### 64. Presb. of Centre Illinois, Ill.

Solomon Hardy, Greenville.

John Matthews, Kaskaskia. John Brick, Jacksonville. Stephen Bliss, Centreville. John G. Bergen, Springfield. John M. Ellis, Jacksonville. Benj. F. Spillman, Shawneetown. Th's H. Spellman, Greenville.

*Licentiate*.—Th's Lippincott. Cyrus L. Watson.—m. 8. l. 2. ch. 21. comm. 444.

### 65. Presb. of Missouri, Mis.

Wm. S. Potts, St. Louis. Thomas Donnell, Potosi.

William S. Lacey, Dardenne. Hiram Chamberlain, Franklin. John S. Ball, St. Louis. Wm. P. Cochran, Columbia. Th's R. Durfee, Jones, P. O.

*Licentiate*.—Nicholas Carper.—m. 7. l. 1. ch. 13. comm. 402.

## XIII. Synod of Kentucky.

Annual Meeting 2d Tuesday in October.

### 66. Presb. of Louisville.

Archibald Cameron, Shelbyville. Wm. Scott, Bloomfield. James L. Marshall, Shelbyville.

James Vance, Middletown. James H. Logan, Shelbyville. Daniel C. Banks, Louisville. Andrew A. Shannon, Shelbyville. John N. Blackburn, Louisville. Wm. M. King, Middletown. Sam'l E. Blackburn. John T. Hamilton, Louisville. John Jones, Newcastle.—m. 12. ch. 18. comm. 1200.

### 67. Presb. of Muhlenburgh, Ky.

Isaac Bard, Greenville.

Sam'l B. Robertson, Shakertown. W'm K. Stewart, Elkton. Th's Caldwell, Hopkinsville. Robert A. Lapsley, Princeton. John J. Pierce, Salem. Alex. R. Curry. Wm. Hamilton.—m. 8. ch. 20. comm. 438.

### 68. Presb. of Transylvania, Ky.

John Howe, Greensburg. Th's Cleland D. D. Harrodsburgh. James C. Barnes, Kennedy's. Wm. Dickson, Hangingfork. Sam'l K. Sneed, Springfield. Sam'l Wilson, Columbia. John H. Brown, Richmond.

Benj. Irvine, Richmond. Gideon Blackburn, D. D. Pres't, Danville. Sam'l Findley, Lancaster. John R. Kerr, Sup. Deaf, Danville. David Nelson, Danville.

*Licentiate*.—Nathan Rice. Wm. Rennell. Robert M'Affee. Archey B. Lawrence. John Rice. John L. Yantis.—m. 12. l. 6. ch. 23. comm. 2536.

### 69. Presb. of Lexington, Ky.

Nathan H. Hall, Lexington. John T. Edgar, Frankfort. John C. Young, Lexington.



Robert Marshall, Lexington. James Blythe, D. D. do. Robert Stuart, do. James K. Burch, Prof. Danville. John D. Paxton, Versailles. Eli Smith, Paris. John Hudson, Lexington. O. S. Hinckley, do. Sam'l Steel, do. Joseph C. Harrison, do. Simeon H. Crane, Nicholasville. S. V. Marshall, Mt. Sterling.

*Licentiate*.—John P. Trotter.—*m.* 15. *l.* ch. 20. *comm.* 1826.

#### 70. *Presb. of Ebenezer, Ky.*

Andrew Todd, Paris. Dewey Whitney, Carlisle. Sam'l Taylor, Ruddel's Mills.

Charles Phillips, Augusta. Sam'l Y. Garrison, May's Lick. John M'Donald, Catlettsburgh. Wm. Forsyth, Cynthiana.

*Licentiate*.—John M'Clung, Washington. J. J. A. Mines, Maysville. John K. Cunningham, Carlisle.—*m.* 7. *l.* 3. *ch.* 19. *comm.* 1600.

### XIV. *Synod of Virginia.*

Annual Meeting 3d Wednesday. S. B. Wilson, Clerk.

#### 71. *Presb. of Winchester, Va.*

Wm. Hill, D. D. Winchester. Sam'l B. Wilson, Fredericksburgh. Wm. H. Foote, Romney. James M. Brown, Martinsburgh. David H. Riddle, Winchester.

Wm. Williamson, Middleburgh. John Matthews, D. D. Shepherdstown. James Black, do. Francis Thornton, Thornton's Gap. Wm. N. Scott, Petersburg. John Lodor, Woodstock. Septimus Tuston, Charlestown. Robert Hall, Battletown.

*Licentiate*.—Thos E. Spy. Eleazer C. Hutchinson.—*m.* 13. *l.* 2. *ch.* 22. *comm.* 1026.

#### 72. *Presb. of Hanover, Va.*

James Mitchell, Liberty. Wm. S. Read, Lynchburgh. Benja. H. Rice, N. York city. John Kirkpatrick, Langhorn's. Samuel Arnistead, Rough Creek. Wm. J. Armstrong, Richmond. Stephen Taylor, Richmond. Isaac Paul, Lovington. Francis Bowman, Charlottesville. Shepard K. Kollock, Norfolk. James Wharey, Sandersons. Isaac Cochran, Carsons.

Clement Read, Charlotte C. H. John H. Rice, D. D. Prof. Prince Edward C. H. Jesse H. Turner, Richmond. John M'Lean, Red House, Charlotte co. Henderson Lee, M'Farland's. John Davidson, Rough creek ch. Matthew W. Jackson, M'Farland's. James H. C. Leach, Farm-

ville. John M. Fulton, New Canton. Amasa Converse, Richmond. Edw. McLaughlin, Portsmouth. Jos. Nimmo, do. Allen D. Metcalfe, Boydton. John Barksdale, Painesville. Wm. S. White, Dennis. Jesse S. Armistead, Maysville. David C. Proctor.

*Licentiate*.—Joseph E. Curtis. Wm. Hammersley. Wm. H. Pollard. Robert Burwell. Henry Smith. Francis Bartlett. Roswell Tenney. Robert N. Anderson. Andrew Hart. Samuel Hurd. John Royall. Daniel S. Russell, John S. Watt.—*m.* 29. *l.* 13. *ch.* 36. *comm.* 2207.

#### 73. *Presb. of Lexington, Va.*

Wm. Calhoun, Staunton. Geo. A. Baxter, D. D. Lexington. Conrad Speece, D. D. Staunton. John M'Elhenny, Lewisburgh. John Hendren, Staunton. John D. Ewing, Fancy Hill. Ja's Morrison, Brownsburgh. Joseph Smith, Staunton. Francis M'Farland, Greenville. Abner W. Kilpatrick, Harrisonsburgh.

Wm. Wilson, Staunton. Sam'l Houston, Natural Bridge. Andrew B. Davidson, Lexington. James C. Wilson, Staunton. Henry Ruffner, Lexington. Joseph Harrison. John A. Vanlear, Lexington. Nath'l W. Calhoun, Kenhawa C. H. James Kerr. Wm. G. Campbell, Montgomery C. H.

*Licentiate*.—Francis Dutton.—*m.* 20. *l.* 1. *ch.* 36. *comm.* 3174.

### XV. *Synod of North Carolina.*

#### 74. *Presb. of Orange, N. C.*

Ezekiel B. Currie, Mason Hall. Joseph Labaree, Oxford. Sam'l Paisley, Cedar Grove. John Witherspoon, Hillsborough. Sam'l L. Graham, Bullock's Store. Eli W. Caruthers, Greensboro'. James Weatherby, Washington.

Wm. Paisley, Greensboro'. Wm. M'Pheeters, D. D. Raleigh. Joseph Caldwell,

D. D. Pres't, Chapel Hill. John H. Pickard, Brown's Store. Elijah Graves, Cedar Grove. Lemuel D. Hatch. Elisha Mitchell, Prof. Chapel Hill. Edward Hollister, Buffalo Springs. Archibald D. Montgomery, Danville. James W. Douglass. Dan'l A. Penick, Milton. Wm. Neill, Murfreesboro'. Darius C. Allen, Tarboro'. Wm. S. Plumer. Thomas P. Hunt, Raleigh. Hiram P. Goodrich, Prof. Prince Edward

C. H. Va. Abner W. Gray, Warrenton. Sam'l H. Smith, Young's Store. Nehemiah H. Harding.—*m.* 26. *ch.* 34. *comm.* 1500.

75. *Presb. of Fayetteville, N. C.*

Robert Tate, Rock Fish P. O. Murdoch M-Millan, Tyson's P. O. Allan M'Dougald, Aversborough. Wm. Peacock, Edinburgh. Duncan M'Intyre, Queensdale.

Sam'l Stanford, Duplin C. H. John M'Intyre, Fayetteville. *Colin M'Iver*, do. John M'Farland, Cold Spring P. O. James G. Hamner, Richmond, Va.

*Licentiates*.—Archibald Brice. Archibald M'Queen. Alex. M'Iver.—*m.* 10. *l.* 13. *ch.* 41. *comm.* 2130.

76. *Presb. of Concord, N. C.*

John D. Kilpatrick, Mt. Mourne. John

Robinson, Concord. John M. Willson, Morrison's Tan Yard. John Williamson, Hopewell. Robert H. Morrison, Charlotte. James Stafford, Salisbury. *Henry N. Pharr*, Beattie's Ford. John Silliman, Morgantown. Sam'l Williamson, N. Providence. Stephen Frontis, Bethany. Wm. A. Hall, Mocksville. Patrick I. Sparrow, Lincoln-ton. Sam'l L. Watson, Steel Creek.

James M'Ree, D. D. Concord. Robert H. Chapman, D. D. Ashville. Henry M. Kerr, Rutherfordtown. Walter S. Pharr, Charlotte. Christopher Bradshaw, Ashville. John O. Freeman, Raleigh. Jesse Rankin, Salisbury. Daniel Gould, Tabor.

*Licentiates*.—J. J. Kirkpatrick. Leander A. Watts. Robert L. Caldwell.—*m.* 21. *l.* 3. *ch.* 52. *comm.* 1974.

## XVI. *Synod of Tennessee.*

Annual Meeting 2d Wednesday of October, at Greenville. W. Eagleton, Clerk.

77. *Presbytery of Abingdon, Va.*

Stephen Borell, D. D. Abingdon. *Alex. McEwen*, do.

Dugald M'Intyre, Pleasant Hill. John H. Wallace, Newbern. Tho's A. Ogden, Abingdon. Geo. Pointer, Wythe C. H. Geo. M. Crawford, Abingdon. David R. Holt, do. Andrew Vance.—*m.* 9. *ch.* 10. *comm.* 791.

78. *Presbytery of Union, Tenn.*

Alexander M'Ghee, Maryville. Robert M'Alpin, Telico, Monroe co.

*Isaac Anderson*, D. D. Prof. Theol. Seminary, Maryville. Wm. Eagleton, Prof. Theol. Seminary, Maryville. Matthew Donald, Smith's cross roads. Th's H. Nelson, Knoxville. Dan'l L. Butrick, Carmel, Cherokee Nation. Sam'l A. Worcester, N. Echota, do. Abel Pearson, Philadelphia. Elijah M. Eagleton, Knoxville. Wm. A. M. Campbell, do. Wm. W. Woods, Washington, Rhea co. Fielding Pope, Athens, M'Min co. Thomas Brown, Kingston. Darius Hoyt, Maryville. Sumner Mandeville, do. Hilary Patrick, Clairborn Young. Eli N. Sawtell.

*Licentiates*.—Wm. C. Rankin. Michael A Remley. Alex. G. M'Nutt. Nath'l Hood. Andrew Keith.—*m.* 19. *l.* 5. *ch.* 26. *comm.* 2121.

79. *Presb. of Holston, Tenn.*

Samuel W. Doak, Greenville. James Gallaher, Rogersville. John V. Bovell, Leesburgh. L. J. Bell, Jonesborough.

Sam'l Doak, D. D. Greenville. *Andrew S. Morrison*, Blountville. Robert Glenn, Kingsport. Solomon G. Ward, Elizabethtown. F. A. Ross, Kingsport. Jeremiah Hill. Sam'l Lynn.

*Licentiates*.—Sam'l H. Doak. Arthur Mooney. Wm. Gallaher. Wm. Quillin. J. A. Anderson.—*m.* 11. *l.* 5. *ch.* 14. *comm.* 2007.

80. *Presb. of French Broad, Tenn.*

John M'Campbell, Dandridge. Wm. Minnis, Cheek's cross roads. Francis A. M'Corkle, Knoxville.

*Charles Coffin*, D. D. Knoxville. Stephen Foster, Greenville. Jesse H. Lockhart, Dandridge.—*m.* 6. *ch.* 9. *comm.* 867.

## XVII. *Synod of West Tennessee.*

81. *Presb. of W. Tennessee.*

Obadiah Jennings, Nashville. William Hume, do.

J. W. Stephenson, D. D. Columbia. Robert Henderson, D. D. Franklin. *Duncan Brown*, D. D. Columbia. Philip Lindsley, D. D. Pres't of the University at Nashville.

Robert Hardin, D. D. Columbia. Tho's J. Hall, Farmington. Hugh Shaw, Columbia. John Gillespie, Purdyville. Sam'l Hodge, Jackson. David Weir, do. Edmund Lanier, Nashville. James Hall Brooks, Pulas-ki. Sam'l W. Calvert, Lime Creek. Lewis M'Leod. Thomas Lynch.

*Licentiate*.—James H. Shields. Hugh Patton. John H. Edmiston.—*m.* 17. *l.* 3. *ch.* 24. *comm.* 1403.

82. *Presb. of Shiloh, Tenn.*

George Newton, Shelbyville. Jesse Alexander, Readyville. John R. Bain, Gallatin. James Maclin, Fayetteville. *John Wortham Hall*, Murfreesboro'. Amzi Bradshaw, Lebanon. Alexander Newton, Shelbyville. Ebenezer M'Ewen, Fayetteville. Edward McMillan, McMinville. Sam'l C. McConnell.

*Licentiate*.—John L. Sloane.—*m.* 10. *l.* 1. *ch.* 24. *comm.* 976.

83. *Presb. of N. Alabama.*

John Allan, Huntsville. James L. Sloss, Somerville. *Hugh Barr*, Courtland. Geo. W. Ashbridge, Tuscumbia.

Joseph Woods, Athens. Alex. A. Campbell, Florence. Silas H. Morrison, Russellville. Tho's C. Stuart, Miss. Cotton Gin Port, Mi. Wm. Potter, Miss. Creek Path. Hugh Wilson, Miss. Tuscumbia. William Chamberlain, Mission'y. *Licentiate*, James Holmes.—*m.* 11. *l.* 1. *ch.* 16. *comm.* 826.

XVIII. *Synod of South Carolina and Georgia.*

84. *Presb. of S. Carolina.*

*Hugh Dickson*, Abbeville C. H. Wm. H. Barr, d. d. do. Richard B. Cater, Calhoun's Mills. Michael Dickson, Poolsville. David Humphreys, Rock Mills. Benj. D. Dupree, Pickens C. H.

John B. Kennedy, Huntington. Henry Reid, Calhoun's Mills. Anthony W. Ross, Pendleton Old C. H. Aaron Foster, do. Samuel Davis.

*Licentiate*.—Wm. Means. Daniel L. Gray. Wm. Carlisle.—*m.* 11. *l.* 3. *ch.* 32. *comm.* 2208.

85. *Presb. of Bethel, S. C.*

Robert B. Walker, Brattons ville. James S. Adams, Crowder's creek. *John B. Davies*, Hopewell. Aaron Williams, Hancockville. Ja's B. Stafford, Chesterville, Chester Dist. Cyrus Johnston, Yorkville, York Dist.

John L. R. Davies, Chesterville, Chester Dist.

*Licentiate*.—Wm. B. Davies.—*m.* 7. *l.* 1. *ch.* 17. *comm.* 1751.

86. *Presb. of Hopewell, Ga.*

Francis Cummins, d. d. Greensboro', John Brown, d. d. Mount Zion. Thomas Goulding, Lexington. Sam'l K. Talmage, Augusta. *John S. Wilson*, Lawrenceville. Nathan Hoyt, Washington. James Gamble, McDonough. James C. Patterson, Macon. Joseph Y. Alexander, Decatur.

Moses Waddel, d. d. Pres't Athens Un. Athens. Alonzo Church, Prof. Athens Un. do. Rememb. Chamberlain, Decatur. Wm. B. Richardson, Madison. Dennis M. Winston. John Harrison, Jefferson, Jackson co. Joseph C. Stiles, Darien. Edward Pharr, Jefferson, Jackson co. Jesse Stratton. Henry Safford. Alex. Kirkpatrick, Laurens C. H., S. C.

*Licentiate*.—E. S. Hopping, Lexington. C. P. Beman. S. G. Cassells. H. C. Carter.—*m.* 20. *l.* 4. *ch.* 46. *comm.* 2020.

87. *Presb. of Charleston, Union S. C.*

Benj. M. Palmer, d. d. c. ch. Charleston. Aaron W. Leland, d. d. c. ch. do. Geo. Reid, c. ch. do. *Wm. A. McDowell*, d. d. do. Elipha White, do. Arthur Buist, do. Joseph Brown, do. Edward Palmer, c. ch. Walterborough. Zabdiel Rogers, c. ch. Charleston.

Benj. Gildersleeve, Editor, Charleston. John Dickson, Prof. do.

*Licentiate*.—James Campbell, Beaufort.—*m.* 11. *l.* 1. *ch.* 5. *comm.* 669.

88. *Presb. of Georgia, Ga.*

*Horace S. Pratt*, St. Mary's Camden. Robert Quarterman, Riceboro', Liberty. Nath. A. Pratt, Darien, McIntosh. John Boggs, Savannah.

Wm. McWhirr, Sunbury, Liberty. Lawson Clinton, Milledgeville. Heman M. Blodget, Savannah. Eben'r H. Snowdon.—*m.* 8. *ch.* 7. *comm.* 747.

89. *Presb. of Harmony, S. C.*

*John Cousar*, Salem, Sumter District. Nicholson R. Morgan, Springville. John Harrington, Sumter C. H. Sam'l S. Davis, Camden. Robert W. James, Bradleyville. Wm. Brearly, Winnsborough. John M. Erwin, Indian Town. John Rennie, Columbia.

Sam'l W. Yongue, Winnsboro'. Rob't B. Campbell, Lancaster C. H. Urias Powers, Cheraw. Robert Means, Salem, Baldwin co. John Joyce, Pittsburgh, Pa. Th's Alexander. Horace Belknap.

*Licentiate*.—Charles L. R. Boyd. John McEwen.—*m.* 15. *l.* 2. *ch.* 21. *comm.* 1185.



XIX. *Synod of Mississippi.*90. *Presb. of Mississippi.*

Wm. Montgomery, Fayette. Geo. Potts, Natchez.

*James Smylie*, Centreville. Sam'l Hunter. John Patterson, Natchez. Zebulon Butler, Port Gibson. John Montgomery, St. Francisville, La. Jer. Chamberlain, D. D. Jackson, La. Daniel Comfort, Mont Salus. John H. Vancourt, Kingston. Benj. Chase, Natchez. Theodore Clapp, New Orleans, La. John Dorrance, Baton Rouge, La. Wm. C. Blair, Miss'y, Memphis, Tenn. Wm. Cox, Miss'y, New Orleans. Jacob Rickbow. Matthew Marshall, Mt. Salus. Geo. Moore, Vicksburgh.

*Licentiates*.—Silas H. Hazard, New Orleans. David Wright, Columbus. Loring S. Williams, Choctaw Agency. Moses Jewell, Winchester.—*m.* 18. *l.* 4. *ch.* 22. *comm.* 795.

91. *Presb. of South Alabama.*

Robert W. B. Kennedy, Springfield. Joseph P. Cunningham, Havanna. Thomas Alexander, Selma. John H. Gray, Springfield.

R. M. Cunningham, D. D. Tuscaloosa. Geo. G. M'Whorter, Montgomery. Tho's Newton, Ashville. Murdock Murphy, Mobile. Francis Porter, Prof. Claibourne. James Hillhouse, Greensborough. Neil M'Millan, Claibourne. Robert Holman, Washington. Isaac Haddan, Claibourne. John P. Warren, Miss'y, Mobile. David R. Preston, do. St. Charles, Mi. Ja's Martin, do. Greenville. Geo. Dunham, do. do.

*Licentiate*.—James Kerr.—*m.* 17. *l.* 1. *ch.* 25. *comm.* 887.

92. *Presb. of Bigby.*

No report.

## GENERAL SUMMARY.

Synods, 19 ; Presbyteries, 92 ; Ordained Ministers, 1392 ; Licentiates, 295 ; Churches, 2070 ; Communicants, 162,816 ; Actual Increase in 1829, 16,508 ; of the Ministers, 49 are Presidents of Colleges, or Professors in Theological Seminaries ; and 15 Foreign Missionaries ; No. of Baptisms in 1829, 3,982 adults, 12,171 infants.

*Explanatory Note.* [Referred to, p. 162.]

The preceding list was prepared chiefly from the Statistical Tables of the General Assembly for 1829. The Clerk of the Synod of the Western Reserve, Rev. William Hanford, of Hudson, Ohio, kindly furnished us with an accurate view of that Synod, at a date several months subsequent to the Report furnished to the General Assembly, for which we present him our grateful acknowledgements. Ministers having a pastoral charge are printed *first* ; those without a pastoral charge, &c. after the line ; Clerks in *Italics*. In cases where the post office address differs from that of the town, the post office only is given. *C. Ch.* stands for Congregtional Church ; *S. Ch.* for Seceder ; *W. Ch.* for Welch.

## GENERAL SYNOD OF THE REFORMED DUTCH CHURCH IN NORTH AMERICA.

*Historical Sketch.*

The city and State of New York was first settled by this people. The oldest church was formed about the year 1639. The first minister was the Rev. Everardus Bogardus. The place of worship first erected was in the fort at New York, in 1642 ; the second, in what is now called the Bowery. Others were soon formed in Albany, Esopus, on Long Island, &c. The Dutch Reformed was the established religion of the colony till 1664, when New York was surrendered to the English. The church was dependent for the ordination of its ministers, &c. on the Classis of Amsterdam, in Holland, till 1757, when the first Classis was formed in this country. Its government is committed to Consistories, Classes, and Synods.

Meeting of the General Synod in New Brunswick, N. J. on the first Wednesday in June, 1830. Rev. THOMAS M. STRONG, Stated Clerk, Flatbush, Long Island.

*Note.* A line is interposed between those Ministers who have pastoral charges, and those who have not ; the former being placed first.

*Professors of Theology*.—Philip Milledoler, D. D. John De Witt, D. D. James S. Cannon, D. D.

I. *Particular Synod of New York.*1. *Classis of New York.*

G. A. Kuypers, D. D. John Knox, D. D. W. C. Brownlee, D. D. Thomas De Witt, D. D. New York. Geo. Dubois, North West. N. I. Marselus, Greenwich. J. Broadhead, D. D. Broome st. Eli Baldwin, Houston st. C. C. Vermule, Haerlem. J. F. Jackson, Fordham. I. G. Smith, Unionville. P. I. Van Pelt, Staten Island.

Isaac A. Van Hook. Isaac Labagh. Isaac A. Van Hook, S. C. ad. N. York. A. J. Labagh. R. Kirkwood, Licentiate.—*m.* 16. *ch.* 11. *l.* 1. *comm.* in 9 *chs.* 2129. *families* in 8 *cong.* reported, 1541. *whole no. persons* in 5 *cong.* 5595.

2. *South Classis of New York.*

J. M. Mathews, D. D. South *ch.* W. McMurray, D. D. Market st. N. York. J. E. Miller, Tompkinsville. A. Hoffman, Courtlandtown. J. H. Teller, Orchard st. N. York.

Alex. Denham. David S. Bogart. Wm. Boyce. R. P. Lee, Licentiate.—*m.* 8. *ch.* 5. *l.* 1. *comm.* in 5 *chs.* 965. *families* in 5 *cong.* 737. *whole no.* in 5 *cong.* 3485.

3. *Classis of New Brunswick.*

J. B. Hardenberg, New Brunswick. J. Romeyn, Six Mile Run. R. D. Van Kleck, Raritan. J. L. Zabriskie, Hillsborough. I. M. Fisher, Redminister. G. H. Fisher, North Branch, N. Branch, N. J. H. L. Rice, Spotswood. S. H. Van Vranken, Freehold. J. I. B. Beekman, Middletown. J. S. Dumund, Walpack. C. C. Eltinge, Minissink and Mahakkamak. J. I. Schultz, Lebanon.

J. Cornell. J. Mulligan. J. S. Mabon.—*m.* 15. *ch.* 14. *comm.* in 8 *chs.* 1467. *families* in 8 *cong.* 1544. *whole no.* in 7 *cong.* 6867.

4. *Classis of Philadelphia.*

G. R. Livingston, 1st *ch.* Philadelphia. J. C. Sears, 2d *ch.* do. G. Ludlow, New Shannack. P. Labagh, Harlingen. J. Van Liew, North Branch.

Jacob Larzalere.—*m.* 6. *ch.* 6. *comm.* in

5 *ch.* 1014. *families* in 5 *cong.* 947. *whole no.* in 3 *cong.* 2556.

5. *Classis of Bergen.*

B. C. Taylor, Bergen. J. V. C. Remeyn, Hackensack, N. J. Do. Schraulenbergh. P. Duryea, English Neighbourhood. G. Abeel, Belville. A. Messler, Pompton Plain. Do. Montville. Z. H. Kuypers, Ponds and Preakness. Do. Wykoff.

J. Duryea. P. Stryker. J. G. Tarbell. S. Van Zantvord. A. Neal. R. C. Shimeall. J. G. Ogilvie.—*m.* 13. *ch.* 14. *comm.* in 6 *chs.* 460. *fam.* in 6 *cong.* 583. *whole no.* in 6 *cong.* 3316.

6. *Classis of Long Island.*

John Beattie, New Utrecht. T. M. Strong, Flatbush. W. Crookshank, Flatlands. Do. New Lots. J. Schoonmaker, Jamaica. Do. Newtown. S. H. Meeker, Bushwick, Brooklyn. J. Otterson, North Hempstead. Do. Oysterbay. P. P. Rouse, Brooklyn. Ja's E. Quaw, Licentiate.—*m.* 7. *ch.* 12. *l.* 1. *comm.* in 7 *chs.* 609. *fam.* in 9 *cong.* 700. *whole no.* in 6 *cong.* 3113.

7. *Classis of Paramus.*

N. Lansing, Tappan. Do. Clarkstown. S. Goetschius, Saddle river. Do. Pasgack. W. Elting, Paramus. Do. 1 *ch.* Totowa, Ackquacknunch. J. T. Field, 2d *ch.* Totowa. J. I. Christie, Warwick. J. Wynkoop, W. and N. Hempstead. C. Z. Paulison, Ackquacknunch. S. T. Goetschius, Lic. S. Bogert, do.—*m.* 7. *ch.* 13. *l.* 2. *comm.* in 6 *chs.* 737. *fam.* in 6 *cong.* 569. *whole no.* in 4 *cong.* 2891.

8. *Classis of Poughkeepsie.*

C. C. Cuyler, D. D. Poughkeepsie. C. D. Westbrook, Fishkill. W. S. Keyer, Fishkill Landing. E. Homes, Linlithgow. G. W. Bethune, Rhinebeck. A. N. Kittle, Red Hook, Upper Red Hook. C. Whitehead, Hopewell. M. W. Dwight, New Hackensack. J. Gosman, Kingston. H. Vedder, Greenbush and Taghkanick.

C. Brouwer.—*m.* 11. *ch.* 13. *comm.* in 7 *ch.* 1460. *fam.* in 5 *cong.* 774. *whole no.* in 5 *cong.* 4670.

II. *Particular Synod of Albany.*1. *Classis of Albany.*

John Ludlow, D. D. Albany. I. Ferris, 2d *ch.* Albany. S. Kissam, Bethlehem and Jerusalem, Albany. J. C. Boice, Union & Salem. R. Bronk, Washington & Gibbonsville. A. Fort, Westerlo. J. Searle, Coxsackie.

H. Van Huysen. P. Van Zandt. J. W. Ames.—*m.* 9. *ch.* 11. *l.* 1. *comm.* in 5 *chs.* 503. *fam.* in 5 *cong.* 610. *whole no.* in 3 *cong.* 2080.

2. *Classis of Ulster.*

*S. Van Vechten*, Bloomingbury. *B. Van Keusen*, Esopus. *Do.* Bloomingdale. *B. B. Westfall*, Rochester and Clove. *P. A. Overbagh*, Flatbush. *H. Ostrander*, Sugerties. *F. H. Van Derveer*, New Hurley. *W. B. Bogardus*, New Paltz. *J. B. Ten Eyck*, Berea.

*A. D. Wilson*.—*m.* 9. *ch.* 19. *comm.* in 4 *chs.* 646. *fam.* in 7 *cong.* 1214. *whole no.* in 6 *cong.* 6387.

3. *Classis of Schenectady.*

*Jacob Van Vechten*, Schenectady. *John McKelvey*, Niskenna and Amity. *R. J. Blair*, Kelderbergh. *E. Slingerland*, 1st *ch.* Glenville. *J. Murphy*, 2d *ch.* Glenderville, Schenectady. *J. B. Steel*, Boght. *J. Boyd*, 1st and 2d *chs.*, Rotterdam.

*T. Romeyn*.—*m.* 8. *ch.* 10. *comm.* in 7 *chs.* 972. *fam.* in 10 *cong.* 1123. *whole no.* in 10 *cong.* 6459.

4. *Classis of Rensselaer.*

*J. Sickels*, Kinderhook. *P. S. Winkoop*, Ghent. *R. Sluyter*, Claverack. *I. N. Wickoff*, Catskill Leeds, Green co. *C. Van Cleef*, Athens. *A. H. Dumont*, Greenbush.

*David Abeel*.—*m.* 7. *ch.* 10.

5. *Classis of Schoharie.*

*Winslow Paige*, Broom and Blenheim. *Stephen Ostrander*, Oak Hill. *H. B. Stimpson*, Windham. *J. R. Hasbrook*, Root. *P.*

*Weidman*, Schoharie. *J. Garretson*, Middleburgh. *J. H. Van Wagenen*, Beaver Dam. *H. A. Raymond*, Sharon.

*J. F. Schermerhorn*.—*m.* 9. *ch.* 13. *com.* 4 *chs.* 540. *fam.* in 5 *cong.* 598. *whole no.* in 3 *cong.* 2655.

6. *Classis of Cayuga.*

*C. Ten Eyck*, Owasco. *Asa Bennet*, Ovid. *Henry Heermance*, Sand Beach. *G. Mandeville*, Six Mile Creek.

*J. F. Morris*. *A. Yates*, D. D. Principal of Chittenango Academy. *J. A. Yates*, Prof. Union Coll.—*m.* 7. *ch.* 7. *comm.* 2 *ch.* 201. *fam.* in 4 *cong.* 374. *whole no.* in 1 *cong.* 172.

7. *Classis of Montgomery.*

*A. Newhorn*, Caughnawago. *I. S. Ketcham*, Manheim. *J. W. Hangen*, Columbia. *J. P. Spinner*, Herkimer and German Flats. *H. B. Stryker*, Union *ch.* of Amsterdam and Albany Bush.

*Douw. Van Olinden*, Canajoharie. *D. Devoe*.—*m.* 7. *ch.* 13.

8. *Classis of Washington.*

*C. Bogardus*, Wynantskill. *I. P. Labagh*, Waterford. *J. G. Fonda*, Union Village and Easton. *H. M. Boyd*, Schuylerville. *H. Mair*, Northumberland.

*A. J. Swirtz*. *Licentiate*, *J. Stephenson*.—*m.* 6. *ch.* 11. *l.* 1.

## SUMMARY.

Pastors, 150; Churches, 185; Vacant Churches, 44; Licentiates, 7; Families reported, 8814; No. in congregation, 51,538; Communicants, 11,713.

## PROTESTANT EPISCOPAL CHURCH.

*Historical Sketch.*

The number of Episcopalians among the settlers in this country was small. In Maryland and Virginia, however, many churches were early formed, and had legal establishments for their support. To the northward and eastward of these States, when the revolutionary war commenced, there were but about 80 parochial clergymen. No organization of the Episcopal Church in this country took place till after the revolutionary war. The Rev. Samuel Seabury, D. D. of Connecticut, was consecrated at Aberdeen, in Scotland, in Nov. 1784, by the Scotch Bishops; Bishop White, of Pennsylvania, by the Archbishop of Canterbury, in 1787. Since that time, the number of Episcopalians in the United States has constantly increased. They are now found in all the States. Washington College in Connecticut, Columbia in New York city, Geneva, N. Y., University of Pennsylvania, William and Mary, Va., and Kenyon, Ohio, are Institutions more or less under the control of the Episcopalians. They have Theological Seminaries at New York city, near Alexandria, D. C., at Gambier, Ohio, &c.

*Explanatory Note.* In the following list, *r* stands for rector, *d* for deacon, *m* for missionary, *p* for parish.

*AUTHORITIES.* Swords' Pocket Almanac, 1830, and Journal of the Proceedings of the Convention of the Protestant Episcopal Church, at Philadelphia, Aug. 1829.



## I. EASTERN DIOCESE.

Composed of the States of Maine, New Hampshire, Massachusetts, Vermont, and Rhode Island. The Right Rev. Alexander Viets Griswold, D. D. Bishop. Meeting, last Wednesday in Sept. Secretary, Theodore Edson, Lowell, Mass.

*Maine.*—Meeting, first Wednesday in October. Secretary, Samuel Cutler, Portland. —T. Hillyard, Gorham. T. S. W. Motte, r., Gardiner. G. W. Olney, Portland. J. Peck, d., Gardiner. P. I. Ten Broeck, r., Portland.—5.

*New Hampshire.*—Meeting, second Wednesday in Sept. Secretary, Albe Cady, Concord.—C. Burroughs, Portsmouth. E. Ballard, d., Charlestown and Drewsville. M. B. Chase, r., Hopkinton. R. Fowle, r., Holderness. B. Hale, d. Prof. Dartmouth coll., Hanover. J. B. Howe, r., Claremont. G. Leonard, r., Cornish. R. Mead, d., Walpole. S. Mead, d. Walpole.—9.

*Massachusetts.*—Meeting, third Wednesday in June. Secretary, T. W. Coit, Cambridge. Alex. V. Griswold, D. D., Bishop of the Diocese, and r., Salem. A. L. Baury, r. Newton. S. Blaisdale, Precep. Salem st. Academy, Boston. J. L. Blake, r., Boston. J. Bowers, Farmingham. I. Boyle, r., Dedham. T. W. Coit, r., Cambridge. B. C. Cutler, r., Quincy. W. Croswell, r., Boston. G. W. Doane, do. A. Eaton, D. D., do. T. Edson, r., Lowell. J. Everett, chaplain U. S. Navy. J. P. Fenner, chaplain do. Charlestown. J. S. J. Gardiner, D. D. Boston. S. Gilbert, r., G. Barrington. D. L. B. Goodwin, r., Sutton. G. Hicks, Taunton. G. F. Haskins, d., chaplain to the Alms House, Boston. A. Humphrey, r., Lanesborough. S. F. Jarvis, D. D. L. Jones, r., Leicester. J. Morss, D. D., r., Newburyport. J. Muenschner, r., Northampton. B. C. C. Parker, miss. Lenox. A. Potter, r., Boston. J. H. Price, d. Salem. T. Strong, r., Greenfield. J. Sabine, r., Boston. J. H. Tyng, d., Newburyport. E. M. P. Wells, chaplain and superintendent, House of Reformation, South Boston. J. West, r., Taunton and Bridgewater. W. Withington, Dorchester. C. Wolcott, r., Hanover.—34.

*Vermont.*—Meeting, last Wednesday in June.—Secretary, Joel Clapp, Shelburne. A. Bronson, r. Manchester. C. Chase, r., Bellows Falls. Joel Clapp, r., Bethel. L. McDonald, r., Shelburne. W. Horton, d., Windsor. A. G. Hard, d., Fairfield and Sheldon. S. Nash, r., St. Albans. S. B. Shaw, r., Guilford. J. M. Tappan, m., Arlington.—9.

*Rhode Island.*—Meeting, second Tuesday in June.—Secretary, Lemuel Birge, Wickford. C. H. Alden, near Providence. J. Bristed, Warren. L. Burge, r., North Kingston. N. B. Crocker, D. D., r., Providence. G. Taft, r., North Providence. S. Wheaton, r., Newport.—6.

## II. DIOCESE OF CONNECTICUT.

The Right Rev. Thomas Church Brownell, D. D. L. L. D., Bishop and President of Washington College, Hartford.—Meeting, first Wednesday in June.—Secretary, Wm. Jarvis, Chatham. G. B. Andrews, r., Amenia, N. Y. D. Baldwin, r., Guilford. W. Barlow, Hartford. A. Baldwin, r., Wallingford. S. Beach, r., Salisbury. D. Belden, Wilton. A. Benham, Brookfield. S. Blakesley. N. B. Burgess. D. Burhans, r., Newtown. J. T. Clark, m., Woodbridge. P. G. Clark, r., Killingworth. A. Cornwall, Cheshire. J. S. Covell, r., Brookfield. H. Croswell, r., New Haven. C. F. Cruise, r., Cheshire. W. A. Curtis, r., Oxford. P. Dyer, Editor of the Epis. Watchman, Hartford, r., Hitchcockville. H. Finch, m., Preston. S. Fuller, jr. Tutor in Washington Coll. Hartford. J. M. Garfield, New Haven. A. Geer, r., Waterbury. R. W. Harris, d., Plymouth. F. Holcomb, r., Watertown and Northfield. O. P. Holcomb, r., Wilton and Ridgefield. L. Hull, r., Danbury and Reading. H. Humphreys, Prof. in Washington Coll. Hartford, and r., Glastenbury. E. Huntington, r., New Milford. R. Ives, Cheshire. W. Jarvis, r., Chatham. S. Jewett, r., Derby and Humphreysville. I. Jones, Litchfield. H. R. Judah, r., Bridgeport. B. Judd, r., New London. J. Keeler, r., Meriden. E. B. Kellogg, r., Brooklyn. W. Lucas, Litchfield. T. Marsh, r., Litchfield. S. Miles, Chatham. R. Peck, Huntington. S. B. Paddock, r., Norwich. J. Perry. N. Pinney, Prof. Washington Coll. Hartford. H. Potter, Prof. do. W. T. Potter, r., West Haven and East Haven. C. Prindle, Oxford. S. Pyne, r., Middletown. R. Rositer, r., Munro and Trumbull. G. C. Shepard, r., Stratford. R. Sherwood, r., Norwalk. A. Steele. A. S. Todd, r., Stamford. R. Warner, r., Simsbury and Granby. N. S. Wheaton, r., Hartford. G. S. White, Canterbury. M. Wilcox, Simsbury.—57.

## III. DIOCESE OF NEW YORK.

The Right Rev. John H. Hobart, D. D., Bishop, r., Trinity Church, and Prof. of Pastoral Theol. and Pulpit Eloq. in the Gen. Theo. Sem. of the Prot. Epis. Church in the U. States, N. Y.—Meeting, first Tuesday in Oct.—Secretary, Benj. D. Onderdonk, D. D., New York.—H. Adams, Miss. at Watertown, Jefferson co. N. H. Adams, miss.,

Unadilla, Otsego co. P. Adams, r., New Hartford, Oneida co. E. Andrews, miss. New Berlin, Chenango co. H. Anthon, r., N. Y. H. S. Atwater, d., miss., Waddington, St. Louis co. D. Babcock, r., Ballston-Spa. L. P. Bayard, miss., Genesee, Liv. co. S. W. Beardsley, miss., Le Roy, Genesee co. A. Bennett, d., Johnstown, Mont'y co. M. P. Barrett, miss., Angelica, Alleghany co. W. Berrian, d. d., ass. m., Trin. ch. N. Y. M. Bingham, miss. at Hampton, Wash. co. W. W. Bestwick, miss. Bath, Steub. co. T. Breitnall, r., N. Y. D. Brown, Albany. J. Brown, r., Newburgh and New Windsor, Orange co. N. F. Bruce. M. Burt, miss. Ticonderoga, Essex co. R. Berry, r., Albany. L. Bush, r., Oxford, Chenan. co. D. Butler, r. Troy, Rens. co. L. Carter, r., New Rochelle, West Chester co. J. A. Clark, r., N. Y. O. Clark, d., miss. Mechanicsville, Sarat. co. W. A. Clark, r., N. Y. J. P. F. Clarke, r., North Hempstead, Queen's co. J. W. Cloud, miss. Onondaga. W. Creighton, r., N. Y. A. H. Crosby, r., Yonkers, Westchester co. F. H. Cuming, r., Binghampton, Broome co. J. W. Curtis, d., Troy. S. Davis, r., Charlton, Saratoga co. S. Davis, miss., Oneida Castle. B. Dorr, r., Utica. S. Douglas. M. Eastburn, r., N. Y. A. Fitch, m., Bloomingdale, N. Y. E. K. Fowler, miss., Monticello, Sullivan co. S. Fuller, r., Rensselaerville, Alb. co. and Greenville, Greene co. E. G. Gear, miss., West Avon. J. D. Gilbert, miss., Big Flatts, Tioga co. H. Gregory, d., Agent Gen. Prot. Epis. S. S. U. E. D. Griffin, d., N. Y. J. Griggs, r., Red Hook, Dutchess co. J. M. Guion, d., miss., Palmyra, Wayne co. R. D. Hall, r., Hempstead, Queen's co. W. Hammel, N. Y. S. Hart, Hempstead. W. H. Hart, Prin. Class. and Eng. Sch. N. Y. S. Haskell, New Rochelle. B. H. Hickox, miss., Manlius, Onon. co. G. L. Hinton, r., N. Y. A. S. Hollister, miss., Skeneateles, Onon. co. R. Hubbard, miss., Sodus, Wayne co. D. Huntington, miss., W. Charlton, Saratoga co. N. Huse, Richfield, Onei. co. E. S. Ives, r., Philipstown, Put. co. L. S. Ives, r., N. Y. H. Jelliff, r., North Salem, West Chester co. E. M. Johnson, r., Brooklyn, King's co. S. R. Johnson, r., Hyde Park, Dutchess co. R. Kearny, N. Y. W. L. Keese, miss., Brownville, Jeff. co. N. Kingsbury, r., Walden, Orange co. W. B. Lacey, d. d., r., Albany. W. H. Lewis, r., Flushing, Queen's co. T. Lyell, d. d., r., N. Y. C. McCabe, r., Milton, Sara. co. J. McCarty, miss., Oswego, Os. co. D. McDonald, d. d., Prof. Geneva Coll. C. P. McIlvaine, r., Brooklyn, King's co. J. A. McKenney, d. J. M. Vickar, d. d., Prof. Colum. coll. N. Y. R. I. Mason, r., Geneva, Ontario co. J. Milnor, d. d., r., N. Y. D. Moore, r., Staten Island. W. A. Muhlenberg, Prin. Flushing Inst. Flushing, Queen's co. R. Murray, miss., Mayville, Chataugue co. D. Nash, miss., Otsego co. S. Nichols, r., Bedford, West Chester co. B. Northrop, miss., Windham, Greene co. G. H. Norton, miss., Richmond, Ont. co. B. T. Onderdonk, d. d., Prof. Gen. Theol. Sem. Prot. Epis. ch. in U. S., N. Y. A. Pardee, miss., Perryville, Mad. co. M. A. Perry, miss., Holland Patent, Onei. co. H. R. Peters, d., miss. Hobart and Delhi, Del. co. S. Phinney. J. C. Porter, d. W. Powell, ass. m., West Chester. J. Prentiss, r., Athens and Catskill, Green co. A. P. Proal, r., Schenectady. E. Punderson, d., miss., Colesville, Broome co. J. Reed, d. d., r., Poughkeepsie. W. Richmond, r., N. Y. J. M. Rogers, miss., Turin, Lewis co. J. C. Rudd, d. d., r., Auburn, Cay. co. R. Salmon, miss., Durham, Green co. G. H. Sayers, r., Jamaica, Queen's co. J. F. Schroeder, ass. m. N. Y. C. Seabury, miss., Setauket and Islip, Suff. co. S. Seabury, r., Hallet's Cove, and Prof. Lang. in Flushing Inst. A. Searle, chap. and prof. in Naval Acad. Brooklyn. J. Selkrig, d. J. Sellon. G. A. Shelton, r., Newtown, Queen's co. W. Shelton, r., Buffalo. L. Smith, r., Batavia. O. H. Smith, m., Paris, Onei. co. C. Smith, r., Fishkill, Dutchess co. C. Stebbins, r., Hudson, Colum. co. W. B. Thomas, r., Duaneburgh, Schen. co. J. Thompson, miss., Durham, Green co. W. Thompson, r., Rye, Westchester co. F. T. Tiffany, r., Cooperstown, Otsego co. C. J. Todd, r., Ogdensburgh, St. Louis co. A. C. Treadway, r., Johnstown, Montg. co. S. H. Turner, Prof. Bib. Learn. in Gen. Theol. Sem. of Prot. Epis. ch. U. S. G. Upfold, r., N. Y. F. Vanhorne, Coldenham, Orange co. A. Verren, r., N. Y. J. M. Wainwright, d. d., r., N. Y. T. Warner, chap. and prof. in U. S. Mil. Acad., West Point. W. M. Weber, miss., Fairfield, Herkimer co. U. M. Wheeler, d. R. Wheeler, r., Butternuts, Otsego co. P. L. Whipple, r., Lansingburgh. H. J. Whitehouse, r., Rochester. J. Wiley, jr., d. J. Wilkins, d. d., r., Westchester. P. Williams, r., St. Philips ch., N. Y. R. Williston, miss., Ithaca. J. B. Young, miss., Canistota, Mad. co.—134.

## IV. DIOCESE OF NEW JERSEY.

Right Rev. John Croes, d. d., Bishop and r. of Christ ch., New Brunswick.—Meeting, last Wednesday in May. Secretary, John Croes, jr., Newark.—E. D. Barry, d. d., Princ. Acad. N. Y. and r. Jersey city. W. Chadderton, Burlington. J. Chapman, r., Perth Amboy. J. Croes, jr., Princ. Acad. Newark. W. Douglass, m., Piscataway and Woodbridge. C. Dunn, r., Newton. B. Holmes, r., Morristown. W. L. Johnson, r., Trenton. H. M. Mason, m., Salem and Pennsneck. M. Matthews, m., Belleville. G. Y. Morehouse, r., Mount Holly. B. G. Noble, m., Elizabethtown. H. P. Powers, r.,

Newark. J. M. Ward, r., Spotswood, and m. Freehold. C. H. Wharton, D. D., r. Burlington. E. Wheeler, Shrewsbury. W. R. Whittingham, d. m., Orange. S. Wilmar, r., Swedesborough.—19.

#### V. DIOCESE OF PENNSYLVANIA.

Right Rev. Wm. White, D. D., Bishop sen. of the Am. chh. presiding in the House of Bishops, and r., Philadelphia.—Meeting, third Tuesday in May.—Secretary, William H. Delancey, D. D., Philadelphia. N. P. Hobart, Assistant.—H. U. Onderdonk, D. D., Assist. Bishop, Philadelphia. J. Abercrombie, sen. ass. in Philadelphia. J. T. Adderly, d., miss., Philipsburgh and Bellefonte, Cent. co. T. G. Allen, Philadelphia. R. Ayres, Brownville, Fayette co. F. Beasley, D. D., Philadelphia. G. T. Bedell, r., do. R. Blackwell, D. D., do. S. Bowman, r., Lancaster. G. Boyd, r., Northern Liberties, Philadelphia. S. C. Brinkle, r., Radnor, Del. co., and Great Valley, Chester co. W. Bryant, teacher, Philadel. and miss. suburbs of city. L. Bull, r., Churchtown, Lanc. co. and Morgantown, Bucks co. L. Carter, d. and r., Muncey, Lycoming co. C. Chambers, d., Pottsville, Schuylcr co. J. Clarkson, r., Lancaster. &c. J. C. Clay, r., Perkiomen, &c. Montg. co. J. B. Clemson, r., Pequod, Chester co., and Leacock, Lancaster co. P. Connelly, ass. m., Phila. J. G. Cooper, teacher, do. J. Davis, d. miss. D. and F. Miss. Soc. R. Davis. W. H. De Lancey, D. D., Provost of the Univer. of Penn. J. De Pui, r., Bloomsburgh and Sugar Loaf, Colum. co. J. M. Douglass, Philadelphia. C. M. Dupuy, do. B. Glover, Erie and Waterford, Erie co. F. L. Hawkes, m., Phila. J. A. Hicks, m., Easton. W. Hilton, d. miss., Butler, Butler co. J. H. Hopkins, r., Pittsburgh, J. Hutchins, D. D., Philadel. J. W. James, d. m., Meadville. J. Jaquett, Phila. C. F. Jones, do. J. Kemper, D. D., m., do. G. Kirk, m. New London, Cross Roads, Chest. co. F. H. L. Laird, d. Georgetown, Beaver co. S. Marks, miss. in Susquehanna and Bradford co's. J. H. Marsden, d., Gettysburgh, Adams co. J. May, m., Wilkesbarre. W. C. Mead, r., Southwark, Philad. G. Mintzer, d., Morlattin, Bucks co. J. Montgomery, D. D., Philad. R. U. Morgan, r., Chester and Del. co. H. H. Pfeiffer, miss., Connelville, Fayette co. W. H. Rees, Bristol, Bucks co. F. Reno, Beaver co. J. Reynolds, r., Harrisburgh. G. W. Ridgley, d., chap. U. S. navy, Philad. J. Rodney, jr. r., Germantown, Philad. co. and Whitmarsh, Mont. co. E. Rutledge, Prof. Univ. of Penn. G. Sheets, r., Oxford and Lower Dublin, Philad. co. B. B. Smith, r., Philad. J. Spencer, Prof. Dickinson coll., Carlisle. J. Taylor, Pittsburgh. V. E. Thorpe, r., Huntingdon, Adams co., and York, York co. S. H. Tyng, r., Philad. P. Van Pelt, m., do. J. C. Ward, d., do. G. Weller. B. Wilson, D. D., Prof. Sys. Div. Gen. Theol. Sem. Prot. Epis. ch. U. S., New York. C. Wiltburger, jr. Sunbury, Northumb. co. J. Wiltbank, r., Francesville, and master of Eastern Gram. School, Union, Penn. Phila.—67.

#### VI. DIOCESE OF DELAWARE.

Meeting, first Saturday in June.—Secretary, Evan H. Thomas, Dover.—R. Clay, Newcastle. J. H. Coit, m., Wilmington. D. Higbee, m., Lewes, &c. Sussex co. J. Pardee, r., Wilmington. R. Piggot, Smyrna, &c. S. W. Prestman, r., Newcastle and Staunton. J. H. Robinson.—6.

#### VII. DIOCESE OF MARYLAND.

Meeting, Wednesday in Trinity week.—Secretary, R. M. Hall.—Thomas B. Grundy, Assistant, Baltimore.—W. D. Addison, Georgetown, Dist. Colum. G. Aisquith, Baltimore. H. Aisquith, r., Westminster. E. Allen, r., Washington parish, D. C. J. Allen, Prof. Univer. of Maryland. M. Allen, m., Calvert co. W. Armstrong, r., Mont. co. C. C. Austin, r., St. Parish, Balt. co. J. V. Bartow, r., Baltimore. T. Bayne, r., Talbot co. T. Billopp, Ann Arundel co. J. T. Brooke, Georgetown, D. C. J. G. Blanchard, r., Annapolis. W. F. Chelsey, r., Calvert co. J. Claxton, Wm. and Mary, St. M.'s co. H. L. Davis, D. D. R. Drane, r., Hagerstown. W. Duke, Elkton, Cecil co. C. P. Elliott, r., Upper Marlborough. J. Forman, S. River. L. J. Gillis, r., Prince George's co. R. W. Goldsburgh, d., Chester, Wye parish. M. Harris, r., Kent Island. W. Hawley, r., Washington city. J. P. K. Henshaw, r., Baltimore. E. Higbee, Havre de Grace. H. V. D. Johns, r., Washington city. J. Johns, r., Baltimore. N. M. Jones, All Faith, St. Mary's. J. Judd, Great Choptank, Dor. co. L. Johns, Emmanuel Parish, Al. co. J. R. Keech, r., Hartford co. W. Livingston, m., Baltimore. C. Mann, r., Wm. and Mary parish, Chas. co. W. L. Marshall, Ann Arundel co. A. McCormick. G. McElhiney, r., Baltimore co. G. L. Mackenheimer, do., Prince George's co. R. H. B. Mitchell, r., St. Mary's co. R. Prout, Durham parish, Chas. co. I. Parker, teacher of Acad. Baltimore. W. S. Perkins, Georgetown, D. C. W. Rafferty, D. D., Prin. St. John's coll., Annapolis. T. Reid. J. Rice, St. Mark's, Frederic co. J. J. Robertson, Miss. to Greece. N. H. Shaw, Prof. Charlotte Hall Sch., St. Mary's co. S. Litgreaves,



St. Stephen's, Cecil co. W. A. Smallwood, Prince George's co. P. F. Smith, r., Shrewsbury parish, Kent co. W. M. Stone, r., Somerset. J. S. Stone, All Saints, Frederic co. S. C. Stratton, r., All Hollow's parish, and Worcester parish, W. co. J. Swan, Frederic. C. S. Williams, D. D., Prin. Baltimore coll. L. Wilmer, Port Tobac. Chas. co. W. E. Wyatt, D. D., r., Baltimore. N. Young, Durham.—58.

#### VIII. DIOCESE OF VIRGINIA.

The Right Rev. Richard C. Moore, D. D., Bishop and r., Richmond.—Meeting, third Thursday in May.—Secretary, John G. Williams, Richmond. W. Meade, D. D., Ass. Bishop, Millwood, Frederic co. E. Boyden, Staunton. M. L. Chevers, Hampton. J. Clapham, Mattox Bridge, Westmoreland co. N. H. Cobbs, New London, Bed. co. J. Cooke, Montpelier, Hancock co. J. Cole, miss. Surry. W. Crawford, Louisa C. H. R. B. Croes, ass. m., Richmond. J. Doughon, Goochland C. H. C. Dresser, Mt. Laurel, Hal. co. H. W. Ducachet, r., Norfolk. A. Empie, Pres. Wm. and Mary's coll., Williamsburgh. Z. H. Goldsmith, r., St. George's parish, Accomack co. C. J. Good, Bowling Green, Caro. co. H. B. Goodwin, d. J. Grammar, Harrisville, Dinwiddie co. S. S. Gunter, r., Hungars par. Northamp. co. F. W. Hatch, Charlottesville. J. E. Jackson, Winchester. T. Jackson, r., Leesburgh. W. Jackson, r., Alexandria, D. C. A. Jones, Charlestown, Jefferson co. W. G. H. Jones, Smithfield, Isle of Wight. J. Keeling, Suffolk, Nanc. co. R. Keith, D. D., Prof. Syst. Theol., Theolog. Sch. of Vir., Alexandria, D. C. W. F. Lee, r., Richmond. G. Lemmon, Warrenton, Fauq. co. E. R. Lippit, Prof. Sac. Lit. Theol. Sch., Alexandria, D. C. E. C. McGuire, Fredericksburgh. J. P. McGuire, Loretto, Essex co. N. G. Osgood, Campbell C. H. C. H. Page, Amherst C. H. E. W. Peet, St. Paul's par., King George's co. J. Phillips, Lunenburg C. H. F. G. Smith, Lynchburgh, Campbell co. G. A. Smith, Culpepper C. H. W. Steele, Halestone, Mecklen. co. A. Syme, Brist. par., Petersburg. J. T. Wheat, Wheeling. J. H. Wingfield, Portsmouth, Norfolk co. J. Woodville, Culpepper C. H.—43.

#### IX. DIOCESE OF NORTH CAROLINA.

The Right Rev. John S. Ravenscroft, D. D., Bishop, Williamsburgh.—Meeting, first Thursday after Whitsunday.—Secretary, E. L. Winslow, Fayetteville. J. Avery, r., Edenton. J. Buxton, m., Elizabeth city. W. D. Cairns, Wilmington. G. W. Freeman, r., Raleigh. J. R. Goodman, r., Newburn. W. M. Green, r., Hillsborough, Orange co. R. J. Miller, r., Burke co. J. H. Normant, Scotland Neck. P. B. Whiley, Fayetteville. T. Wright, r., Salisbury and Rowan co.—11.

#### X. DIOCESE OF SOUTH CAROLINA.

The Right Rev. Nathaniel Bowen, D. D., Bishop and r., Charleston.—Meeting, third Wednesday in February.—Secretary, F. Dalcho, Charleston. J. Adams, D. D., Prin. of Charleston coll. D. J. Campbell, r., Black Oaks and the Rocks. J. W. Chanler, r., Clarendon. A. L. Converse, r., Statesburg. F. Dalcho, ass. m., Charleston. F. P. De Lavaux, r., St. Bartholomew's p. R. Dickinson, r., Pendleton. J. S. Field, d., St. Helena Island. P. H. Folker, miss., Greenville. A. Fowler, m., Chr. ch. par. H. Frazer, All Saints, Wackamaw. C. E. Gadsden, d. m., St. Paul's par. T. Gates, D. D., Charleston. P. T. Gervais, St. John's, Colleton. A. Gibbs, r., Wackamaw. C. Hankell, r., Charleston. G. W. Hathaway, d., P. T. Keith, r., Winyaw. M. H. Lance, Charleston. A. W. Marshall, d., Cheraw. T. Mills, D. D., Rocky Mount. W. H. Mitchell, r., Santee. E. Philips, dom. miss., Charleston. M. Payson, Charleston. F. H. Rutledge, r., Sullivan's Isl. T. H. Taylor, r., Colleton. E. Thomas, m., Edisto and Edingsville. P. Trapier, d., St. Andrews. J. J. Tschudy, r., Berkeley. J. R. Walker, r., Beaufort. W. S. Wilson, r., St. Matthew's p. T. Young, miss., Greenville. T. J. Young, m., St. Luke's and Prince William's ps.—36.

#### XI. DIOCESE OF GEORGIA.

Meeting third Monday in April, Secretary A. Gould, Augusta. E. Neufville, r., Savannah. H. Smith, r. Augusta.—2.

#### XII. DIOCESE OF OHIO.

The Right Rev. Philander Chase, D. D., Bishop Gambier, and pres. of Kenyon college, and of the Theol. Sem. of the Prot. Episc. Church in the diocese of Ohio. Meeting second Wednesday in September. Secretary, W. Sparrow Gambier. B. P. Aydelott, m., Cincinnati. J. P. Bausman, m., Chillicothe. C. P. Bronson, Mount Vernon. C. W. Fitch, prof. Kenyon college, Gambier. J. Hall, m., Ashtabula. S. Johnston,

m., Cincinnati. G. M. Millan, m., Piqua. I. Morse, m. Steubenville and Cross Creek. W. Preston, m., Columbus and Worthington. A. Sanford, m., Medina. W. Sparrow, prof. Kenyon college, Gambier. N. Stem, d., Delaware. M. T. C. Wing, tutor, Kenyon college, Gambier.—14.

#### XIII. DIOCESE OF MISSISSIPPI.

Meeting, first Wednesday in May.—Secretary, M. W. Ewing, Natchez. A. Cloud, Jefferson co. I. A. Fox, r., Jeff. co. A. A. Muller, Natchez. S. Wall, m., Port Gibson.—4.

#### XIV. DIOCESE OF KENTUCKY.

G. T. Chapman, d. d., r., Lexington. B. O. Peers, teacher, Lexington. H. M. Shaw. J. Ward, Lexington.—4.

#### XV. DIOCESE OF TENNESSEE.

J. Davis, d. and m., Nashville. D. Stephens, d. d., Columbia. J. H. Otey, Franklin.—3.

#### XVI. LOUISIANA.

J. F. Hull, r., New Orleans.—1.

#### MICHIGAN TERRITORY.

R. F. Cagle, miss., Green Bay, in service of Dom. and For. Miss. Soc. Prot. Epis. Ch., U. S. E. Williams, d., Green Bay.—2.

#### ARKANSAS TERRITORY.

I. Darneille.—1.

#### MISSOURI TERRITORY.

T. Horrell, miss., St. Louis.—1.

#### FLORIDA.

R. A. Henderson, miss., St. Augustine, in service of Dom. and For. Miss. Soc. Prot. Epis. Ch., U. S. S. B. Hutchens, miss., Pensacola, in service of Dom. and For. Miss. Soc. Prot. Epis. Ch., U. S.—2.

#### SUMMARY.

Dioceses, 15; Bishops, 10; Ministers, 528.

### SYNOD OF THE GERMAN REFORMED CHURCH OF NORTH AMERICA

#### *Historical Sketch.*

The members of this denomination were among the early settlers in Pennsylvania. They are descended from the Reformed, or Calvinistic Church in Germany. They remained in a scattered state till 1746, when the Rev. Michael Schlatter, who was sent from Europe for the purpose, collected them together. They are found principally in Pennsylvania; a few in Maryland, Virginia, Ohio, and other States.

*Note.* We have not been able to obtain a copy of the Minutes of the last Meeting of the Synod, which contains the list of clergymen connected with the Church. We are compelled to content ourselves with such notices of this denomination as we could find in the Magazine of the Church, printed at York, Penn.

The Synod of the German Reformed Church is composed of seven classes—*East Pennsylvania, Lebanon, Susquehanna, West Pennsylvania, Zion, Maryland, and Virginia*. The Synod of Ohio, not in immediate connexion with the General Synod, on account of its distance, have in their connexion 14 ordained ministers, and one candidate, and about 100 synod congregations.\* There is, in addition, an independent body, called a Synod of the German Reformed Church in the eastern part of Pennsylvania, of which we know nothing.

The following may be given as a general estimate of the condition of this Synod, including that of Ohio: *Classes*, 8; *Ordained Ministers*, 120; *Candidates for the Ministry*, 10; *Congregations*, 500.

\* In the German Reformed Church one minister has usually the care of several congregations.

Next Meeting of the Synod at Hagerstown, Md. on the last Sabbath in Sept. 1831.

*Delegates to other Bodies.*

*To the Ref. Dutch Synod.*

J. W. Dechant, } *primarii.*  
G. Wack, }  
A. Helfenstein, sen. } *secundi.*  
J. C. Becker, }

*To the Luth. Synod of East Pennsylvania.*

Rev. Prof. Mayer, } *primarii.*  
J. R. Reily, }

H. B. Schaffner, } *secundi.*  
I. W. Dechant, }

*To the Gen. Assembly of the Presb. Church.*

S. Helfenstein, sen. } *primarii.*  
J. R. Reily, }  
A. Helfenstein, sen. } *secundi.*  
A. Helfenstein, jr. }

## EVANGELICAL LUTHERAN CHURCH.

### *Historical Sketch.*

The name *Lutheran* is derived from the great Reformer. It is said that the term Evangelical was given to his followers by Luther. It is still preferred to that of Lutheran by some of the denomination. They settled in Pennsylvania and the adjoining States on their arrival in this country. The churches were for a considerable time supplied with ministers from Germany, some of whom were eminent men.\* They are now found in Pennsylvania, New York, North Carolina, Maryland, and in other States. The Augsburg Confession, consisting of 21 articles, is the acknowledged standard of faith for the Lutherans. Among the American Lutherans are three Judicatories—1, the Vestry of the Congregation; 2, the District Conference; 3, the General Synod, from which there is no appeal. The Lutherans have manifested much interest in the promotion of the various benevolent objects of the present day. They have flourishing Seminaries at Hartwick, N. Y. and Gettysburg, Pa.

We regret that we are not able to furnish a complete view of this Church. The General Synod contained, in 1828, about 200 *Ministers*, and 800 *Congregations*. At the last Meeting of the Synod, it was stated that considerable additions had been made to the churches during the last year. Four students from Gettysburg were licensed to preach the gospel. An Education Society for the Lutheran Church in Pennsylvania was formed; also a Sabbath School Union, Auxiliary to the American Sunday School Union. The next Synod is to meet at Greencastle, Franklin co. Penn., on the first Sabbath in Oct., 1830.

\* Rev. H. M. Muhlenburg, the first Lutheran preacher in this country, was sent from London, in 1743.

## METHODIST EPISCOPAL CHURCH.

### *Historical Sketch.*

This denomination was formed in the 1729, by Mr. John Wesley. Mr. Wesley was, at that time, a fellow of Lincoln College, Oxford. In connexion with Mr. Charles Wesley, Mr. George Whitefield, and others, amounting in all to about fourteen, he commenced holding religious meetings for mutual improvement. They also visited the sick and afflicted with much assiduity. They obtained the name *Methodist*, from the exact regularity of their lives; an allusion being made to an ancient sect of physicians, who reduced the healing art to a few common principles. In 1735, the Wesleys visited Georgia. They remained but a short time, and were succeeded by Mr. Whitefield. A separation was made in 1741 between Mr. Whitefield and the Wesleys; the former declaring himself a Calvinist, the latter professing the doctrines of Arminius.

Under the management of Mr. John Wesley, the Methodists were organized into a complete system of church government, unequalled in any other denomination. The first Methodist Society in the United States was formed in the city of New York, in 1766, by some emigrants from Ireland. In 1768, a meeting house was erected in John



street. During the war of the Revolution all the preachers, except Mr. Asbury, returned to their native land. In 1784, Dr. Thomas Coke came to America, with powers to constitute the Methodist Societies into an independent Church. Before, the preachers were considered only as laymen, and did not administer the ordinances. Mr. Asbury was ordained Bishop by Dr. Coke, in 1784. The number of members at this time was 14,988, and of preachers 83.

The clergy of the Methodist Episcopal Church consists of Bishops, Presiding Elders, Elders, Deacons, and an unordained order of licensed Preachers. The ministry is divided into itinerant and local. The former are constantly engaged in preaching and pastoral labor, under the direction of the Bishops and Conferences; the latter perform these offices only as opportunity offers. The highest authority of the Methodist Episcopal Church is the *General Conference*, which meets once in four years, and consists of delegates from the Annual Conferences, in the ratio of one delegate for every seven itinerant preachers. The Annual Conferences are 17 in number, dividing the whole territory of the United States. These Conferences consist of all the travelling preachers in the connexion.

*Bishops.* William M'Kendree, Robert R. Roberts, Joshua Soule, Elijah Hedding.

#### GENERAL SUMMARY.

	Whites.	Col'd.	Indians.	Total.	Trav. Preach.	Super'd.
Canada Conference, [1828,]	8,753	10	915	9,678	48	7
Pittsburgh Conference,	22,583	176		22,759	86	8
Ohio Conference,	32,700	193	208	33,101	100	5
Missouri Conference,	3,257	350		3,607	25	1
Illinois Conference,	18,724	116		18,840	59	5
Kentucky Conference,	23,888	3,682		27,570	92	14
Holstein Conference,	17,952	2,012		19,964	61	2
Tennessee Conference,	17,476	2,499	702	20,677	90	1
Mississippi Conference,	10,948	3,576	400	14,924	58	3
South Carolina Conference,	38,708	21,276	24	60,008	130	11
Virginia Conference,	28,384	9,756		38,140	104	7
Baltimore Conference,	28,644	10,302		38,946	111	11
Philadelphia Conference,	34,819	8,159		42,978	125	5
New York Conference,	32,789	371		33,160	173	10
New England Conference,	20,337	220		20,557	186	9
Genesee Conference,	13,532	39	1	13,572	65	4
Oneida Conference,	19,246	74		19,320	98	12
Maine Conference,	9,939	3		9,942	77	5
Total,	382,679	62,814	2,250	447,743	1,697	120
Corrected total of last year, (See M. Mag. Dec. 1823,)				418,438	Sup'd 120	
				Increase this year, 29,305	1,817	

#### BAPTISTS.

##### *Historical Sketch.*

This denomination is distinguished from others by their opinions respecting the mode and subjects of baptism. They administer baptism only by immersion; and to none but adults. They claim an immediate descent from the apostles, and assert that the constitution of their churches is derived immediately from Jesus Christ. Others affirm that they had their origin at a much later day, even as late as the 16th century. The following are the principal sects of Baptists: 1. Particular Baptists of England and Wales; 2. General Baptists of England and Wales; 3. Mennonites of Holland and other countries; 4. the Scotch, or Weekly Communion Baptists; 5. Associated or Calvinistic Baptists of the United States; 6. Seventh Day Baptists; 7. Six Principle Baptists; 8. Mennonites of America; 9. Tunker Baptists; 10. Free Will Baptists; 11. Christian Society; 12. Emancipators; 13. Free Communion Baptists.

## ASSOCIATED, OR CALVINISTIC BAPTISTS OF AMERICA.

This is the largest body of Baptists in the world, in point of numbers and influence. It is stated that the additions to their churches, during the last year, amounted to a greater number than the whole of the Baptist denominations in England and Ireland. Their oldest church in this country is that called the first in Providence, formed in 1639. The first Association was formed at Philadelphia in 1707.

## GENERAL SUMMARY.

## BAPTIST ASSOCIATIONS IN THE UNITED STATES, AND IN THE BRITISH POSSESSIONS.

State.	No.Ass.	No.chs.	No.min.	No.comm.	Correspondents.
British possessions,	4	99	57	11,965	J. Harris, Waterford, U. C.
Maine,	8	210	55	12,936	D. Chessman, Hallowell.
New Hampshire,	6	72	67	4,812	N. W. Williams, Concord.
Vermont,	7	116	79	7,594	Alvah Sabin, Georgia.
Massachusetts,	8	126	137	12,175	D. Sharp, D. D., Boston.
Rhode Island,	1	30	26	3,604	D. Benedict, Pawtucket.
Connecticut,	6	107	104	10,096	B. M. Hill, New Haven.
New York,	27	549	387	43,565	S. H. Cone, New York city.
New Jersey,	2	34	21	2,324	J. Sheppard, Mount Holley.
Pennsylvania,	10	134	96	7,561	S. Williams, Pittsburg.
Delaware,	1	9	9	520	S. W. Woolford, Cooch's Bridge.
Maryland,	2	31	20	1,125	J. Healy, Baltimore.
Virginia,	18	337	192	39,940	A. W. Clopton, Charlotte C. H.
North Carolina,	14	272	139	15,530	W. P. Biddle, Newbern.
South Carolina,	6	159	131	12,316	W. Riley, Charleston.
Georgia,	12	390	205	31,797	H. O. Wyer, Savannah.
Alabama,	12	219	130	8,953	T. Baines, Tuscaloosa.
Mississippi,	3	58	12	1,714	J. A. Ronaldson, St. Francisville.
Louisiana,	1	28	14	1,021	B. C. Robert, Franklin.
Arkansas Territory,	1	8	2	88	M. Cunningham, Little Rock.
Tennessee,	11	214	141	11,971	S. McGowan, Paris.
Kentucky,	25	442	289	37,520	W. T. Smith, Lexington.
Ohio,	14	240	140	8,801	G. C. Sedwick, Zanesville.
Indiana,	111	181	127	6,513	H. Bradley, Indianapolis.
Illinois,	6	80	69	2,432	E. Roberts, Bon Pas.
Missouri,	9	111	67	3,955	J. M. Peck, Rock Spring, Ill.
Michigan Territory,	1	5	2	187	E. Comstock, Pontiac.
Total,	228	4,384	2,914	304,827	

The preceding Table has been prepared from the Philadelphia Baptist Tract Magazine, Jan. 1830. In regard to most of the Associations, the statements were prepared from the last Minutes, or those of 1829. In reference to others, necessity obliged the Editor of the Magazine to use the Minutes of 1828, 1827, and in a few cases of a still more distant period. The grand total is taken from the Magazine. It does not correspond exactly with the sum total as made out in our Table, being somewhat larger. We judged it proper, however, to put down the greater numbers, as they will fall short, unquestionably, of the actual strength of the Baptist denomination.

We should have stated before, that the Baptists are organized into a General Convention, which meets triennially. The next Meeting is to be held at New York, in April, 1832.

## SEVENTH DAY BAPTISTS.

They differ from the Baptists generally, in no respect, except in regard to the Sabbath, believing that the *seventh*, and not the first day of the week, is the day which ought to be religiously observed. In 1668, there were a few churches of this connexion in England. The first Sabbatarian Church in America was formed in Newport, R. I. in 1671. They are confined principally to that State. A few years since, they numbered about 1,000 communicants. In the United States there are about 2,000 members united together in an Annual Conference. Population, 10,000.

## SIX PRINCIPLE BAPTISTS.

So called, from their belief that the custom recognized in Heb. vi. 1, 2, of the imposition of hands is still binding, as a prerequisite to church communion. As these two verses contain *six* distinct propositions, these Baptists have acquired the name of Six Principle Baptists, to distinguish them from others, sometimes called Five Principle. They reside mostly in Rhode Island and New York, and in 1828 consisted of about 20 churches, and from 1,500 to 1,800 members.

## MENNONITES.

So called from Menno, a distinguished member of the sect. They are said to be descendants of the Waldenses. They are a simple, harmless people, and make it an article of their faith never to bear arms. In the latter part of the 17th century, they settled in Pennsylvania. According to Benedict, there were, in 1824, 200 Mennonite churches in America.

## TUNKERS.

They have acquired this name from the manner in which they perform the rite of baptism, the word *Tunker* being a corruption of *Tumbler*. They first appeared in America in 1719. They hold the doctrine of universal salvation, with some peculiar qualifications. They have probably 40 or 50 churches, principally in the Western States.

## FREE WILL BAPTISTS.

The first church of this sect was gathered in New Durham, N. H. in 1780, by Benjamin Randall. They soon after received considerable additions from those "who saw the beauties of a *free salvation*." In 1783, they held a General Meeting at Phippsburg, Me.; at which time they agreed to hold a similar Meeting four times a year. The number of Ministers probably amounts to 300; Churches, 370; Communicants, 16,000.

## CHRISTIAN SOCIETY.

In defence of the name which they have assumed, they quote Acts xi. 26, xxvi. 28, 1 Peter iv. 16, regarding all others as the invention of men. They baptize only by immersion. The first society of this kind was formed in Portsmouth, N. H. in 1803. They have spread extensively in all parts of the United States. They are anti-calvinistic, and anti-trinitarian. They profess to receive the Scriptures as the only rule of faith and practice. They have not far from 1,000 congregations.

## EMANCIPATORS.

In 1805, a number of ministers and churches in Kentucky took a decided stand against slavery, in principle and practice. In no other respect do they differ from the Calvinistic Baptists. Their number is constantly increasing.

## FREE COMMUNION BAPTISTS.

This name is given to about 30 Ministers and Churches, who reside west of Albany, in the State of New York. Except on the subject of communion, they do not differ from other Baptists.

## GENERAL SUMMARY OF BAPTISTS.

Names.	No. of Ministers.	No. of Communicants.
Calvinistic	2,914	304,827
Seventh Day	30	3,000
Six Principle	25	1,700
Mennonites	250	30,000
Tunkers	40	3,000
Free Will	300	16,000
Christians	300	30,000
Emancipators	10	400
Free Communion	30	3,500
Total	3,899	392,427



## UNITED BRETHREN.

According to their own accounts, this Society derive their origin from the Greek Church in the 9th century. In 1523, they commenced a friendly correspondence with Luther, and afterwards with Calvin. On account of a civil war and a persecution, they were driven from Bohemia in 1621. One colony settled in Upper Lusatia, under the protection of Count Zinzendorf, a distinguished nobleman, who soon after became a convert to their doctrines. Their form of Church Government is Episcopal, though they give to their Bishops no preeminent authority or rank. The Church is governed by Synods, consisting of deputies from all the Congregations, and by subordinate bodies, which they call Conferences. They adopt the Augsburg Confession as the rule of faith, which leaves undecided the points of controversy between the Lutherans and Calvinists. Their liturgy and all their rites and customs are simple. They labored more abundantly than all other denominations, for many years, in the glorious work of evangelizing the heathen. They have settlements in Germany, Denmark, Holland, Great Britain, Russia, United States, and in many heathen countries. In this country their principal settlements are in Pennsylvania and North Carolina.

SUMMARY IN 1828. Ministers, 23; Cong. 23; Comm. 2,000; Members, 6,000.

## QUAKERS, OR FRIENDS.

This class of Christians took their rise in England about 1650. George Fox is considered the founder. He was brought before two justices in Derbyshire, one of whom reviled him, and bade him *tremble* at the word of the Lord. From this circumstance they are denominated Quakers. They call themselves *Friends*, from the scriptural appellation, as "*Our friends salute thee.*" In 1656, they came to America, and settled principally in Pennsylvania. They are opposed to the practice of taking oaths, and to war, in all its forms. They agree with the Baptists in denying the validity of infant baptism. They extend the privilege of preaching the gospel to females, as well as to males. They have also peculiar notions in regard to dress, plainness and simplicity in language, &c.

Within a few years past, in this country, there has been a serious schism among the Quakers; a part professing the doctrines of Unitarianism, and called *Hicksites*, from their leader, Elias Hicks; the other portion adhering to the orthodox doctrines. It having been made a question, which of them ought to be considered as *seceding* from the doctrines of the original sect, the Yearly Meeting of Friends in London, May 20, 1829, sent forth an Epistle, containing a statement of their belief; from which it appears that they fully believe in the Inspiration of the Scriptures, the Supreme Divinity of our Lord Jesus Christ, the Atonement by his sufferings and death, &c.

By a table published in a paper printed in Wheeling, Va. in 1829, it appears that there are in the United States,—150,000 members of this Society; of whom 56,026 are Hicksites; 28,904 are orthodox; the others not known.

## CUMBERLAND PRESBYTERIANS.

In February, 1810, the Cumberland Presbytery was formed in Tennessee, without any connexion with the Presbyterian Church, principally because the Synod of Kentucky refused to license ministers to preach the gospel without a classical education. It was at a period of considerable religious excitement, when the labors of clergymen were in great demand. They dissented in some respects from the Confession of Faith of the General Assembly, particularly in regard to the doctrines of reprobation, limited atonement, &c. At first there were but nine preachers in the connexion, four only of whom were ordained. They have now a Synod consisting of several Presbyteries. The additions to the Churches in this Synod, during the last year, were nearly 3,500, about 1,000 of whom received baptism. The number of preachers is much smaller than the wants of the denomination require. They have a flourishing College at Princeton, Ky., containing, we believe, nearly 100 students, under the care of the Rev. President Cossit.

## UNITARIANS.

The number of Churches belonging to the Unitarians is not definitely known. Six or eight are found in Maine, four or five in New Hampshire, one in Vermont, one hundred and thirty or forty in Massachusetts, two in New York city, and a few in other

places south and west. Many of the Churches are connected in an Association, which meets annually in Boston during the week of General Election in May.

### NEW JERUSALEM CHURCH, OR SWEDENBORGIANS.

The founder of this sect. Baron Emanuel Swedenborg, was the son of a Bishop in West Gothia, Sweden. He died in London, in 1772. His works, which were not much known during his life, were widely circulated and read after his death. His followers are now found in considerable numbers in Europe, and in the United States. In this country they are organized into a General Convention, which meets annually. The Eleventh Meeting was held in Boston, in August, 1829. It consists of Pastors or Teachers, and Lay Delegates.

GENERAL SUMMARY, as given in the Minutes of 1829.

Ordaining Ministers, 9; Priests and Teaching Ministers, 6; Licentiates, 14; Total Clergy, 29. Receivers of the doctrines are found in 5 towns in Maine; 3, in New Hampshire; 24, in Massachusetts; 2, in Rhode Island; 1, in Connecticut; 14, in New York; 2, in New Jersey; 22, in Pennsylvania; 22, in Ohio; 17, in other States. Regular Societies are formed in 28 towns in the United States.—Next Meeting of the Convention, in Philadelphia, 1st Thursday in June, 1830.

### MILLENNIAL CHURCH, OR SHAKERS.

This Society commenced under the ministration of Ann Lee, who was born in Manchester, (Eng.) in 1736. From the violent bodily commotions with which they are often seized, they have been denominated Shakers. In 1780, ten or twelve individuals came from England to this country. In 1787, they formed themselves into a Society at New Lebanon, N. Y., established a community of goods in all respects. Their general employments are agriculture and the mechanic arts. They are remarkable for their neatness, sobriety, honesty, harmlessness, &c. Their peculiar manner of worship is by *dancing*. Societies of Shakers are found at Alfred and New Gloucester, Me.; Canterbury and Enfield, N. H.; Shirley, Harvard, Tyringham, and Hancock, Mass.; Enfield, Conn.; Watervliet and New Lebanon, N. Y.; Union Village and Watervliet, Ohio; Pleasant Hill and South Union, Ky. No. of Societies in 1828, 16; Preachers, 45; Population, 5,400.

### UNIVERSALISTS.

They trace their rise to Origen, who lived in the third century. Many individuals in the successive centuries cherished this doctrine. Societies of Universalists are now found in various parts of Christendom. In the United States there are probably about 300 Societies and 150 Preachers. A General Convention is annually holden, in which the several Societies in New England, and some from the other States, are represented. There are ten or twelve Associations under its jurisdiction. They publish a number of magazines and newspapers. A part believe in a limited punishment after this life; others believe that the future state of all will be alike happy at death.

*Note.* In compiling our Historical Sketches of the various Denominations, we have made use of Benedict's History of all Religions, a book of great value. We have intended to be as *impartial* and *accurate* in our statements as possible. To be entirely so, is, of course, out of our power. Any corrections, which may be made in the spirit of kindness, we shall gratefully acknowledge. In such a multitude of dates and figures as occur in our statistics, some errors are unavoidable.

## NOTICES OF THE PAPAL CHURCH IN THE UNITED STATES.

The following article has been prepared for this work, by a gentleman of distinguished learning.\* The principal source of information was "*Annales de l'association de la Propagation de la Foi*"—being a periodical continuation of the "*Lettres Edifiantes*," A Lyon et a Paris, 1829. Eds.

The subject announced at the head of this article is one of great and increasing importance. Contemplated either in a civil or religious view, this is unquestionably the case; but it is more especially under the latter that it commends itself to the readers of this publication. We shall endeavour, in pursuing it, to bear in mind not only the imperious duty of the historian, to exhibit truth, but also that of the patriot and christian, to ascertain and feel its connexion and relations.

But in this paper it is not intended to enter at large into the long protracted and voluminous controversy with the CHURCH OF ROME. Such we style her, and are backward to admit her title to the usurped but ordinary appellation of 'Catholic.' This controversy has occasionally occupied, for more than three hundred years, some of the most serious minds and able pens of christendom; and indeed from an earlier age there have not been wanting individuals who have successively borne testimony against the assumptions, spiritual and temporal, of the Roman Court, or Church—terms, in this case, commutable—her growing superstitions, preposterous claims, and absurd pretensions.

Yet, while we waive, for the present, a professed entrance on this controversy, it is not because we are under no apprehension of evil, nor because we do not feel that it is matter of surprise that the evil should be extending its influence so widely in our country. For we cannot forget the apprehensions of our puritan ancestors, and their conscientious opposition; nor the sufferings of many who preceded them. And it is equally impossible to forget the invaluable privilege of possessing God's Word, translated and accessible in our own language with the liberty of reading, expounding and practising its requirements, with-

out fear of molestation. That, in such circumstances, Rome should increase her votaries from among our freeborn citizens, in numbers almost equal to those who came as papists to this country from the shores of Europe, is indeed matter of surprise.

Our main design is to give a statistical view of Romanists in the United States, as has been done in reference to other denominations. But, with our opinions and feelings, it will be impracticable, and would also we think be improper, to exhibit such a view without remarks.

At the outset, however, it is to be distinctly and gratefully acknowledged, that, as in our own State government, 'every denomination of Christians, demeaning themselves peaceably, and as good subjects of the Commonwealth, shall be equally under the protection of the law; and no subordination of any one sect or denomination to another shall ever be established by law:†' so likewise in the Constitution of the United States it is provided, that 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.‡' Whatever remarks, therefore, be made in reference to that branch of the Church of Rome which exists in these States, it is to be considered that they have an equal right with ourselves to their own views, and opinions, and forms of worship, while they infringe not on the rights of others. And, as a consequence, they have an equal right with ourselves to publish their own opinions, and send out their missionaries to promulgate them through the Union, and multiply their converts—it being only the force of truth and sound argument, and the influence of a holy and useful life, which can justly be allowed to sway the public sentiment, and establish the prosperity of any denomination: every tendency to the union of the Church and State, in establishments professedly religious, militating as much with our feelings, as with the spirit of our free constitutions of government.

Nor are the Romanists to be regarded as interlopers in the United States. One

\* Implicit reliance may be placed on its statements.

\* Constitution of Mass. Art. III.

† Amend. to Constit. of U. S. Art. III.



of the members of this Confederacy was indeed originally constituted, in great degree, by individuals of that faith. Maryland, settled by lord Baltimore, was intended by him as a place of refuge for such, and for their enjoyment of religious liberty. However strange, therefore, it may seem to us, that our ears are saluted with reports of the extension of the Romish Church in this Protestant country—we must be prepared to contemplate the fact.

And why, some are ready to say, is this increase to be deprecated? Are we to charge on the modern professors of that faith the derelictions of their ancestors? Shall we hold the present Church of Rome responsible for the cruelties exercised against the Albigenses, six hundred years ago—and for the fires of Smithfield, the *dragonnades* of the Cevennois, the massacres of St. Bartholomew, and of 1641? Do we not find in that communion men of humanity, of elegant literature, engaging manners, sound science, and fervent piety? These questions would have weight, did we recognise in the acts of the Court of Rome any compunction for her past violences; did she express her abhorrence of the principle, 'that no faith is to be kept with heretics,' and abjure the dogmas of Jesuitic morality. But until this is done, she must be held responsible to the world—as indeed she will be to God, *when He maketh inquisition for blood*.

The refinement of modern manners, the withholding of objectionable articles of faith, in soothing conversations maintained with inquirers, the specious glosses put on expressions startling to the lover of Scriptural simplicity—all these might seem to say, Rome has changed, and is far different from that power which Luther and Zuingle, Melancthon, Calvin and Bucer, and the host of Reformers combated. But the high tone of her present publications claims\* an unchanged and unchangeable character for her faith and her practice.

It is not therefore to be wondered at, that this whole subject is awakening investigation. Indeed the wonder is, rather, that curiosity has slept so long—and that watch-

men themselves have slumbered. Specially is it to be regretted, that that important part of our territory, concerning which we are accustomed to hear that it will speedily, by its abundant population, give law to our Union, has been left open so long to the enterprises of Rome; and has obtained from the elder portions of our population so scanty means of resistance to a persevering and specious hierarchy. How important it is in the sight of Romanists this paper will soon evince. Had it been in our eyes as important at the commencement of this century, and had those means been in operation, which our tardy zeal is now employing, how different the result from that we have reason to apprehend!

We have before us the numbers of a French periodical publication for the year just closed, containing several deeply interesting statements. It is intitled 'Annals of the Association for the propagation of the Faith.' At what precise period the Association was formed, or what station it holds in the Romish Church, whether it has succeeded the '*College de propaganda Fide*,' or is a new Body altogether, we are not informed. These numbers are from xv to xviii inclusively, and we propose to gather from them a few of the facts and representations which bear on the subject of this paper.

But, as the subject, in all probability, is comparatively new to very many of our readers, it will be necessary to take previously a cursory view of what had been done antecedently to this period, in reference to the Romish Church in the United States. For this we are indebted to a publication in 1822 at New York, exhibiting its condition at that time.† From this we learn that a Jesuit priest accompanied the emigrants to Maryland, in 1632, and from that date till the period of the revolution the American Catholics in Maryland and Virginia were constantly served by Jesuit missionaries, successively sent from England.‡

The Rev. Dr. John Carroll having been elected the first Bishop, by the clergy,

\* See 'The Jesuit,' a periodical published in Boston, *passim*.

† 'The Laity's Directory to the church Service,' revised and corrected by Rev. Mr. Power, a distinguished Romanist.

‡ Id. p. 73.

through a special indulgence granted them by the Pope, Pius VI. a see was constituted, and the Bishop elect consecrated in England, Aug. 15, 1790. He had been chosen by twenty four out of twenty six priests, assembled for the purpose.

At length, in 1810, the increase of the Romish Communion had become so great in the United States, it was judged best at Rome to erect the Episcopate of Baltimore into a Metropolitan or Archiepiscopal See, and to establish four new suffragan dioceses: namely, Boston, New York, Philadelphia, and Bardstown in Kentucky.\* This was accordingly carried into effect 'with great pomp and solemnity.'

Previous to this period, New Orleans had been erected into a bishopric, and in 1820 those of Richmond and Charleston were added. All these are intitled from the places where they are constituted, as in countries connected with the Romish government, or as is done in Episcopal England—there being no occasion, such is American liberality or indifference, for the ecclesiastical figment, *in partibus infidelium*. Singular, therefore, as is the sound, Boston, the capital of the puritans, is designated as an episcopate subject to Rome. At her court, doubtless, this has been regarded as no small triumph, and on this side the water appears no trifling anomaly.

To the above episcopal sees that of Ohio has been subsequently added, and is denominated from Cincinnati, the principal town, where the bishop's cathedral was consecrated, Dec. 17, 1826. Mobile has likewise been created an episcopate by Pius VIII, the present Pope.

It remains that something be remarked in reference to the resuscitation of the order of Jesuits, especially as this relates to their labours in the United States.

To no body of men whatever has the See of Rome been more deeply indebted than to this, for active, persevering and devoted service. Of their former history, their flexible principles, the abilities and accomplishments of their most distinguished members—the extent of their missions, their estimation in courts, and influence in the cabinets of princes—little need be said. It is a subject of general notoriety and familiar to all

who read. Equally known is the hatred this celebrated society excited even in kingdoms, like France, Spain and Portugal, devoted, and the latter too almost blindly, to the interests of the See of Rome. This odium demanded at length the suppression of the order, which it was the glory of Ganganelli (in the eyes of Protestants at least, as well as of the petitioners) ultimately to effect in 1776. Rumour said it cost his life.

From the time of Clement XIV. the Society, which had been so powerful and so richly endowed, lay dormant for near forty years—at least so far as regarded its public appearance with its own name. It may, however, be useful to notice its previous extent. This we are able to do from a document, 'found among the papers of the Society at the time of their expulsion from Spain,' in 1767, and intitled, 'A general enumeration of the houses, colleges, residences, seminaries and missions of the Jesuits in all parts of the world. It states' that there were in the Society

39 Provinces,  
24 Houses (professed),  
669 Colleges,  
61 Houses of probation, or Noviciates,  
176 Seminaries, or Boarding houses,  
335 Residences  
273 Missions,  
22,819 Jesuits, among whom were  
11,413 Priests.

A subsequent note adds, 'We thus see that the world is as it were environed by an extended net, composed, it is true, of wide meshes, if it were formed but of 22,000 Jesuits; but these meshes are compressed when we inspect a copy found in the Imperial College, enumerating such as were connected with the Congregations throughout the Spanish Monarchy. In the Imperial College of Madrid alone the number amounted to near 2000 men or youths, and a thousand females; so that their "Congregations" among the subjects of his Catholic Majesty surpass 60,000.'

It is not in our power to trace the members of this Society during its suppression. The name of Jesuit was, suffice it to say, but synonymous with all of ambition, craft, and treachery, duplicity and talent, to be conceived by the human mind. A history of the order was printed in France, and its

\* See 'Recueil des pieces concernant le bannissement des Jesuites,' etc. I. Suite, p. 46. † Id. p. 48.

delinquencies detailed in an elaborate manner. Of this work we have seen five, closely printed, thick quarto volumes, and it was then incomplete. The caustic pen of Pascal had long before withered its laurels, and it seemed doomed to irremediable death. But Pius VII. ventured to resuscitate it; and by his bull of Aug. 7, 1814, brought it again into existence in all the States acknowledging spiritual subjection to Rome. Let then the Court of Rome bear the responsibility of its daring! Necessary indeed to its service may be the devotion of such a band—but how perilous the determination to employ it!\*

A word or two must also be said in regard to the *College de propaganda Fide*. We confess we are not informed of its present state. But it is not long since its funds appeared to be wholly exhausted. However, Spain contributed, as the public papers announced, an amount of 60,000 crowns, in the depth of her national poverty, not long ago; and Austria, at least, is able to furnish abundantly the cost of new and extended missions: and not only able, but, it is stated on good authority, actually engaged in doing it for the 'Mission to the United States.' Private intelligence also from Italy assures us, that, in the upper circles, the enterprise of reducing our western States to spiritual subserviency and subjection under the See of Rome, or, in other words, *to convert them to the Faith*, is the subject of most frequent and interesting conversation.

In circumstances like these, we advert to the articles of information contained in those numbers of the 'Annals' before alluded to, occupying about 240 pages. They are introduced by the following editorial remarks:

'In the first and second number of these Annals we inserted two articles respecting

\* See a Dissertation published in Paris, 1825, intitled, *Les Jesuites et leur doctrine*, p. 287. In the introduction the author observes, 'There have appeared lately many Histories of the Jesuits: but they have treated only of their political intrigues, and very little respecting their doctrine—of which many have heard a great deal, but do not comprehend it. This has caused the production of the present work'—'We presume to hope, that the public will be gratified to know thoroughly a Society, which formerly rendered itself so celebrated by its disorders, and which still, at the present day, threatens us with the evils it has never ceased to bring upon our kings and upon our country; pp. xiv, xv.

Kentucky. We then stated the condition of the catholic religion in this vast mission. Since that time, the good which had been commenced has been confirmed, and truth has obtained new triumphs over error. Daily conversions, although not of a splendid character, are crowning the labors and animating the zeal of the venerable bishop of Bardstown, and his indefatigable helpers. The Jubilee was preached in succession and with effect throughout all the parishes of the diocese. Infidels and the protestants of all denominations, who inhabit this country, were neither alarmed nor stirred up to opposition, as has often been the case elsewhere, at the sight of a few poor priests announcing to sinners the mercies of the Most High, or dazzling the eyes of heretics with the torch of the true faith.

'Beside the bishop and his co-adjutor, Monseigneur\* David, there are in all the diocese of Bardstown but twenty one missionaries. This diocese is formed of the States of Kentucky, Tennessee, Indiana and Illinois, the whole population of which amounts to 1,397,450 souls, comprising 207,930 slaves. This population, in which are found not more than 30,000 Catholics, is spread over a surface a hundred leagues wide and two hundred and forty in length. The diocese possesses a Dominican convent, two nunneries, and thirty churches, of which eleven are built of brick, and nineteen of wood. The convent of the Dominicans is at St. Rose, near Springfield in Kentucky. It was founded in 1806, by M. Edw. Fenwick, the present bishop of Cincinnati, and has thus far furnished twelve priests. Some years since Mgr. Flaget instituted a community of *Missionary Friars*. They are intended for the office of catechists, schoolmasters, sacristars, etc. Their vow is for three years, and they engage in manual labour, gardening and agriculture.

'The nuns devote themselves to the education of young persons of their own sex. The *Sisters of Charity*, seventy in number, were established by Mgr. David. Their chief town is at Nazareth, one league from Bardstown. By the increase of pupils, they have been necessitated to build a boarding-house, that will contain a hundred and fifty. Nuns, of the Dominican order, were established six or seven years ago, to the number of fifteen, in the neighborhood of Springfield. They have but about thirty pupils, not being able to accommodate

\* The title of 'My Lord' is the qualification of Bishops abroad; but, very properly, we think, the editor of the 'U. S. Catholic Miscellany' published at Charleston, commenting on a notice copied from a Canada paper, objects to the use of it in this country. However, let it appear. It is only one exemplification of Romish aberrations from the simplicity of Scripture, which allows not bishops to be '*lords over God's heritage—but ensamples to the flock.*' I. Pet. V. 3.



more. The *Sisters of the Cross*, or of *Loretto*, founded by the venerable M. Nerinx, amounting already to one hundred and thirty-five. Their principal establishment is at Loretto, near Bardstown, and they have six other secondary houses, for country schools.

'Most of the churches of the diocese of Bardstown are very destitute of linen and ornaments; many, in fact, are in want of the objects most necessary for the celebration of sacred rites. The Abbé Martial, whom Mgr. Flaget had sent to Europe in 1825, having shown the King of France the poverty of the Mission of Kentucky, His Majesty and Monseigneur, the Dauphin, condescended to present him the altar furniture for the cathedral of Bardstown: the tabernacle, cross, and six chandeliers are of bronze, gilt, and of excellent workmanship. M. Martial had previously received of the King of Naples six paintings, of the Sovereign Pontiff four paintings and the sacred vessels, of the Queen of Sardinia an *ostensoir*, inlaid with vermillion, and of His Highness the Duke of Modena an episcopal ring for Mgr. Flaget. And when,' adds the editor, 'the letters are read, which are now published, it will appear that these testimonials of esteem, given by the above mentioned sovereigns to the venerable prelate and his missionaries, are well merited.'

Of the three letters from the Bishop of Bardstown, which are then given, the first, directed to a friend who had been in America, is dated in February, 1825, and states:

'The second wing of Bardstown college is nearly finished. It has cost more than 7,000 dollars, and the whole is, unhappily, not yet paid. Our Legislature has just incorporated the college. The Bishops of Bardstown are constituted perpetually its moderators or rectors. I might have dictated conditions, which I could not have made more advantageous or honorable; and what is still more flattering is, that these privileges were granted almost without any discussion, and with unanimity in both houses.'

After some further detail of plans, and prospects, and labours, and urging his friend to 'knock at every door, and try to obtain the aid necessary to meet his accumulated expenses,' the bishop says:

'There are fourteen or fifteen scholars in the little seminary, and new ones present themselves almost every week. The spiritual call spreads, and offers a consoling prospect for time to come. Strangers who hear of our success wonder at it; but we who behold it, and who know the immense disproportion between our local resources and what is actually wanting, speak of it like men in a delirium, who follow the inspiration that

conducts them, much more than the dim light of their own reason. This serves to guard us against the temptations of vanity, and inspires us with courage to struggle against the innumerable difficulties which surround our steps. Pray much, my dear friend,' he continues, 'and urge others to pray, that we may be humble and grateful; then all will go well.'

Happy, we may add, happy would it have been for the Church of Rome and the world, had the excellent spirit of this last expression breathed ever in her councils and in the members of her communion!

In justice to the Bishop, it must also be mentioned that, in the same letter, he says:

'You will recollect that I wrote you about fourteen years ago, that my great ambition was to make but one family with my venerable priests, and that we should have a *common purse*; that each of our members, whether in health or sickness, should have a right to a decent support, and that the remainder, if any, should be consecrated to good works. The incorporation of our college occurred most happily to bring into operation this family-contract, and to recal the lovely times of the primitive church. I am still engaged in executing this plan, and my young priests appear to enter into my views with much pleasure.'

In a subsequent letter of acknowledgment and solicitation, the Bishop thus dilates on his situation, labours and prospects:

'The providence of God has unquestionably been remarkable in regard to me, and even lavish of kindnesses; and had I the hearts of all the angels, I could not recount them. On my part I have endeavoured to answer its designs, and my exertions have not been useless. In fact, what a consolation is it to me, that I have formed three female religious orders—the *Lovers of Mary*, the *Sisters of Charity*, and the Dominican Nuns! More than two hundred young women, who have taken their vows in these institutions, are principally devoted to the education of persons of their own sex. What a consolation, to have formed two seminaries, containing thirty-five or forty young people designed for the church, to have erected two schools for country children, and a little college for such as desire a classical education; to see that eight brick churches, without mentioning my cathedral, which is the wonder of the country, have been erected since my abode in Kentucky; that the two seminaries, the two schools, and the college, are also beautiful buildings of brick, erected and paid for by ourselves. It is true that we owe from 30 to 35,000 francs; but from the pre-

fits of the college and the contributions we expect, we may be freed in about four years. Still, had I treasures at my disposal, I would multiply colleges, and schools for girls and boys; I would consolidate all these establishments, by annexing to them lands or annual rents; I would build hospitals and public houses: in a word, I would compel all my Kentuckians to admire and love a religion so beneficent and generous, *and perhaps I should finish by converting them.* The directors of the Association for the Faith ought not, in general, to scruple sending abundant alms to bishops whose wants plead more eloquently than their letters. By the fruits we judge of the tree.

'The following,' he adds, 'is the account of the ordination I administered the last December: one who received the tonsure, nine minorites, two sub-deacons, and one deacon; five or six children of the little seminary, after a trial of eighteen months or two years, may receive the tonsure; but garments must be bought for them, for I have not the means. In our two seminaries, we have one tonsured, eleven minorites, four sub-deacons, and three deacons, with seventeen or eighteen young persons more, who have been studying two or three years for the priesthood. This prospect in a diocese, existing only thirteen years, is consoling to the friends of religion, and merits encouragement.'

The Editor subjoins to this statement:

'Mgr. Flaget has established in his diocese many convents of nuns devoted to the education of young females. These establishments do wonderful good. Catholics and Protestants are admitted indiscriminately. The latter, after having finished their education, return to the bosom of their families, full of esteem and veneration for their instructresses. They are ever ready to refute the calumnies, which the jealousy of heretics loves to spread against the religious communities: *and often, when they have no longer the opposition of their relations to fear, they embrace the Catholic religion.*'

That such has been the frequent result cannot be denied; and that such a result has been anticipated, the above documents fully evince. Nor can the 'heretics' of these United States be too 'jealous' of the insidious influence of the religion of Rome on their unguarded population.

The following is an extract of another letter:\*

'From time to time Protestants are converted. The disinterestedness of our clergy, their regularity and devotion to the good of the people, *from whom they gain*

*nothing*, have more effect upon the minds of the Protestants than all the reasonings in the world. The Protestants are divided into an infinity of sects; but many of them are *nothing*; they are not even baptized. They come to our church, attracted by the music and the preaching. They behave there as well as the Catholics. In fact, the church is not here, as in Europe, a place for walking and meeting acquaintances. There reigns in it a silence and a tranquillity, which are astonishing when observed for the first time.'

We extract also a paragraph from the details of services in proclaiming the 'Jubilee':\* 'The same day on which the exercises ended at St. Thomas, they were begun at Louisville. Two ecclesiastics from Bardstown came to assist the ordinary pastor of the congregation here. Its church, although ill situated for the greater portion of the inhabitants of this trading and populous city, was nevertheless filled with people. Beside the morning sermon, there was a conference at 4 o'clock, respecting indulgences and the jubilee. One of the ecclesiastics proposed the objections of the Protestants, and another replied, referring always to the testimony of the scriptures and tradition. Some days before, a Presbyterian minister of Louisville, by the name of Blackburn, had declaimed publicly against the Catholic clergy. The missionaries contented themselves with proving their doctrine and dispelling prejudices; but the church being found too small for the crowd of auditors, after Monday the conferences were held in the court house at seven in the evening. The multitude was very great, and sometimes the conferences lasted two hours and a half. On Saturday, instead of the conference, there was a sermon on the necessity of baptism. On Sunday there were but sixty persons at the communion; but the Catholics are only a small part of the population, and beside, it is known that this city, by its situation on the banks of the Ohio, and commercial connexion with all the West, is a species of market, where the tumult and dissipation are extreme. Others of the faithful are preparing to receive the communion, *and several Protestants have announced their design of joining the church.* The conferences have produced a *species of revolution* in ideas and feelings; the most important points having been discussed, as the authority of the Pope, the real presence, the worship of the saints, the reproaches against the priests, ecclesiastical celibacy, &c. On the day when the last point was handled, a Presbyterian minister thought proper to interrupt the preacher in a loud voice. Some zealous Irishmen went to him; but the preacher requested permission to answer the proposed questions;

\* Annales etc. No. xv. p. 175.

\* Id. p. 178.

and, in fact, he replied with great animation, shewing, by St. Paul himself, the advantages of continence.' At another place: 'A conference on the infallibility of the church,\* before a numerous body of Catholics and Protestants, closed this visit.' In other places; 'The missionaries proposed to answer, in a conference, some of the calumnies published by an Anabaptist journal. They aimed to show, that charity is the distinctive character of our religion, and they refuted the objections drawn from the Inquisition, and some other topics:—'two priests, one deacon, four sub-deacons, all born in the United States, and most of them in Kentucky, were ordained:—'the planters crowded earnestly to attend the exercises, and there were at the holy table two hundred and fifty believers, and about sixty received confirmation; one adult was baptized, and two others, already baptized, entered the bosom of the church.' At Lexington, 'Almost the whole audience was Protestant, and the subject of conference was, the power of the church to forgive sins. The other exercises were held in St. Peter's Church, but the conferences at the court house. There, the questions respecting purgatory, the inquisition, and the reading of the Bible, were discussed, and the church was defended on these points. Such peaceable conferences excited, as at Louisville, the chagrin of some ministers, who declaimed from their desks with warmth.'

Of these conferences, Bishop Flaget, in a letter to his friend, remarks: 'It is impossible for me, to tell you the good which will result from this exercise: the Protestants are, perhaps, more attached to it than the Catholics. We have had the consolation of seeing a great number of old sinners making considerable efforts to obtain the indulgence of the jubilee. Many Protestants are much shaken. Mad. B——, a widow of this city, [Louisville,] sister of your friend, ———, invited me to see her, the day before yesterday, along with Messrs. Reynolds and Kenrick. She is convinced that she cannot find peace but in embracing the Catholic religion. But, [adding the fashionable French exclamation, which we cannot divest of profaneness,] what difficulties to overcome, on the score of the ministers, and of her relations!'

The remaining part of the letter is, mostly, a description of the urgent wants of the mission, and a pressing request to make every exertion for obtaining a supply.

\* From the apparent caution with which the subject of this conference is expressed, it might be supposed that the letter writer and his friends were not of the High Church party, ascribing infallibility to the Pope. See the Rev. Mr. Faber's able and seasonable work on the Difficulties of Romanism, for the difference of opinion on this point, (if in an invariable church such a thing can be imagined,) between the Transalpine and Cisalpine parties. P. 40, Amer. edit.

The next year the same Bishop acknowledges the reception of 13,200 francs, assigned to his use by the Association for the Propagation of the Faith.

'This sum,' he writes, 'has been a great help to me; but I shall still need the good offices of the Association during a long time. For the love of God, plead the cause of the Mission of Kentucky with His Eminence, the Grand Almoner. *No mission, I venture to say, offers to religion greater hopes than this*; but it has been compelled by circumstances, which the Abbé Martial can recount to you, to incur necessary expenses, and those above its present means. The honour of religion requires that they should be paid as soon as possible, and I anticipate this distinguished favour, in a great degree, from the generosity of the Association for the Propagation of the Faith. Convince His Eminence that the money sent me is not employed to maintain the luxury of my table, or pride of dress or furniture. Perhaps there is not in Paris, or in all France, one ecclesiastic in a hundred, who could satisfy himself with my daily fare; and last winter I constantly wore, while at the seminary, a garment presented me at S. Fleur sixteen years ago. In truth, I have but one simple desire, and I have the happiness of inculcating it on all my young priests,—that of extending our holy religion, and labouring for the glory of God. Do not, however, I beg you, alarm yourself with my debts and actual necessities. I am indeed, I confess, in a painful condition now; but every thing promises me a more tranquil issue. Our buildings are nearly finished; we have about ninety boarders in the college, and more than a hundred and fifty abroad. Besides, our personal expenses are moderate; so that I have the greatest confidence we shall be able in a short time to liquidate our debts,—and shall then have the opportunity of educating gratis a much larger number of pupils in our seminary for the good of the church in Kentucky—and even of the Bishops my neighbors, who have no Seminaries established.'

Abundant proof seems to be offered, in these extracts, of the zeal, patience, labour, and indefatigable perseverance of the Bishop and his helpers. We wish it may stimulate to equal exertions many, in whose faith, as Protestants, we have a greater confidence. It speaks loudly to all among us, who value *the liberty wherewith Christ has made them free*, and cannot consent to be brought again into bondage, to use effort for the propagation and establishment, among our brethren in the West, of those wholesome institutions and religious ad-



vantages, of which the descendants and successors of the Leyden pilgrims are so justly tenacious.

We must proceed, however, in our extracts. The bishop feared his account was too flattering, and that the Association, thinking his establishments highly prosperous, would direct their bounty to other less promising stations. His next letter, therefore, presents some interesting details: 'They write me,' says he, 'from different quarters, that the principal directors of the Association for the Propagation of the Faith are scrupulous of aiding my diocese, because they believe it is sufficiently established, and because I have no stations among the savages. As you have been long my friend, and know perfectly the sincerity and frankness of all my words and actions, I will enter into some details on the western missions of the United States, where I have resided as a Bishop sixteen years, and was sent thirty-five years ago as a missionary.

'Generally, we ought to consider all the new bishoprics of America as sees destitute of all resources, which can never be solidly established, unless, for half a century, they are aided by rich and pious souls in Europe, with zealous and learned missionaries, with money, and with all kinds of church vessels, ornaments, and decorations.

'To give you a clear idea of these bishoprics in the United States, I will briefly narrate my own situation, when the court of Rome, on the presentation of Mgr. Carroll, had nominated me to the see of Bardstown. Willing or unwilling, I was obliged to accept it; I had not a farthing at my command; the Pope and the Cardinals, who had all been dispersed by the revolution, could make me not the smallest present; and M. Carroll, although he had been for sixteen years a bishop, was poorer than I—for he was in debt, and I owed nothing. They proceeded at once to consecrate me, on the 4th of Nov. 1810; but, for want of money to defray the journey, I could not set out. It was not until six months after, that, in consequence of a contribution made in Baltimore, I was able to reach Bardstown, my episcopal seat. On the 9th of June, 1811, I entered this little village, accompanied by two priests, and three young men, students for the ecclesiastical condition. Not only had I no money in my purse, but had been obliged to borrow nearly two thousand francs for the journey. So, without cash, without a house, without possessions, and almost without information, I found myself in the middle of a diocese two or three times larger than all France, containing five large States and two immense Territories, and able to converse but imperfectly in the language of the country itself. Add to this, that almost

all my Catholics were emigrants, and very poorly accommodated.

'After this faithful description, which will suit all the Western bishoprics except New Orleans, where should I have been, my dear D——, if my kind friends of America and Europe had not generously succoured me, and if I had not made the best use possible of their abundant alms? Alas! I should have done nothing—I should have vegetated—all would have yet remained to be commenced. It is very true, that, with the aid of friends and the grace of God, I have formed establishments which excite the admiration even of those who have most effectually laboured with me in erecting them. But, because I have known how to put to profit the precious gifts I have received—because I have begun in an admirable manner,—must I be left there to behold the decay and ruin of what had offered such flattering hopes for the future? Would it not be better to aid me still in consolidating what I had established with sweat and toil,—so that, in a few years, my seminaries should be, as it were, a branch of the Propaganda of Rome, in which might be trained a sufficiency of missionaries for Kentucky and the dioceses adjacent? Already am I furnished with buildings, which can contain a hundred young persons, and this number I could procure, had I the means of feeding and decently clothing them, and could I furnish the books necessary for their education. I beg you, inform the directors, that our Americans are not like the people of the East Indies.\* Sprung from Europeans, they have the intelligence, the resources, the customs and manners necessary for the most brilliant education, and are capacitated to receive it. Some of my Kentuckian priests would do themselves honour at Paris and at Rome, by their knowledge, quickness of perception, learning, and extemporaneous eloquence. They easily bend to the rules of the Seminary; acquire a piety more solid than showy; are fond of learning, and capable of great application. Give me only sufficient funds, and a few serious and well instructed professors, and I can assure the gentlemen, Directors of the Association for the Propagation of the Faith, that I will soon form a sufficiency of priests for even the savages. I may indeed assert, that the savages can never be assured of having missionaries constantly, until it shall be found practicable to form them in the country itself. Finally, it is a falsehood to say that there are no savages in my diocese. Many nations of these poor barbarians inhabit the borders of Indiana and Illinois, *two States depending still on*

\* See their case exhibited by the Abbe Dubois, and the reply of a Protestant missionary at Serampore.

*my jurisdiction.\** But I have yet so great need of priests for the Catholics around me, that it has not been possible I should employ myself in managing a mission altogether different from that I am now conducting. The almost invincible repugnance these savages show to civilization, the degeneracy and brutishness of their powers of mind, their implacable hatred and revenge, their almost constant and disgusting drunkenness, their insurmountable indolence, their roving, vagabond life, more necessary now since the vicinity of the whites has deprived them of game; all this united—with their continual traffic among the whites, which cannot be hindered, *as long as the republican government shall subsist!*—must render the labours of missionaries among them almost fruitless.

'God forbid,' he adds, 'that I should decry such missions; but I have been convinced for several years, that the missions among whites are much more valuable, in regard to both the progress and the honour of religion. For, since the holy Catholic religion has exhibited herself in Kentucky with a certain splendor,—since schools for girls and boys, into which all sects are admitted, have been multiplied, our many churches built, and our doctrine clearly and solidly explained in them on Sundays and festivals, the most happy revolution is effected in her favour. To the most inveterate prejudices have succeeded astonishment, admiration, and the desire of knowing our principles. Now the conversions are numerous. In twelve jubilees, wherein I have presided, more than forty Protestants have entered the church; a great number still are preparing to share the same happiness,—and I have hardly gone over the half of Kentucky.'

The next communication of the bishop covers a statistical account of his diocese, drawn up by M. Kenrick, a young Irish priest, of whom he speaks in the highest terms.

Did our limits permit, it would be gratifying to give this document entire. But, in fact, the preceding extracts will enable our readers to form a judgement for themselves of the extent to which this ecclesiastical enterprise, on the part of Rome, has reached. Yet we must give another extract, and in addition remark, that four letters are published from M. Champonnier, 'apostolic missionary' at Vincennes, with

interesting details respecting labours in that direction—for even parts of which, however, we have at this time no room.

The extract we propose to give consists of editorial remarks on intelligence respecting the 'Mission of Ohio.' The editor, at the commencement of No. xvi. published in Jan. 1829, observes:

'In our 9th number, we gave the Association some interesting details respecting the establishment of the bishopric of Cincinnati; we exhibited the wants of this immense diocese, and recounted the first labours of the Prelate, to whom the Holy See has committed the charge of this rising church. Mgr. Fenwick has already employed all his resources in laying the foundation of a cathedral; aided by the Association for the Propagation of the Faith, he has seen this edifice gradually rise; and at length, on the 17th of December, 1826, he was enabled to celebrate its consecration. Eleven other churches or chapels have been built in different parishes. The Protestants themselves shudder at the sight of these temples erected to the true God, and feel a peculiar attachment for the Catholic worship, *whose pomp and splendor form so striking a contrast with the barrenness and nudity of Protestant worship.*

'The number of missionaries in Ohio has not increased; on the contrary, some of the assistants of the venerable Bishop of Cincinnati have quitted him for various reasons. One of the most zealous among them, M. Bellamy, who resided at Raisin river, in Michigan, has embarked for the missions of the East. He has not been deterred by the poverty and wretchedness which were his lot. His apostolic courage has conducted him to a country where there are greater privations to support, greater conflicts to sustain, greater evils to endure.

'We ought here to notice the difference between the Oriental missions and the missions to America. In China and at Tong-King is found a polytheism, less brilliant, indeed, than that of the Greeks and Romans, but equally as abject. Temples and idols are beheld in every place; courts, in which Christians are arraigned, and unjust judges who consign to punishment the worshippers of the true God. The Emperors, Ming-Meng and Tao-Kwang,\* like the persecuting tyrants of ancient Rome, hate the religion of Jesus Christ, and proscribe his disciples; but they meet, among their own subjects, courageous imitators of the primitive martyrs, who repeat before the mandarin the heroic confession *I AM A CHRISTIAN!* and mount the scaffold, singing the hymn of thanksgiving. The missionaries who are evangelising these coun-

\* Less is probably meant than meets the ear in these unwelcome and even apparently arrogant sounds.

† And can Rome begin already to calculate on its termination! 'Timeo Danaos et dona ferentes'—we may well exclaim.

\* Such is the English spelling authorised by Dr. Morrison. The French is Minh-Menh, Tao-Kouan.

tries, worthy successors of the Apostles, have more than once with their blood fertilised the soil, which before they had moistened with their sweat and their tears. Every year they have the consolation of causing many hundreds of infidels to abandon the worship of their false gods, and of regenerating, in the holy waters of baptism, many thousands of pagan children, in danger of death. Heresy has not followed us upon this field of battle; in her favour the voice of the blood of martyrs has never been heard; she cannot inspire her converts with courage to die for her.\*

'Let us now consider the missions of America. In this country we find not, as in India, a government which proscribes christianity. The government of the United States has thought fit to adopt a complete indifference toward all the religions. Missionaries, therefore, have neither persecution to fear, nor protection to hope. Their ministry, however, is not the less laborious.

'It is easy to conceive what fatigue must be endured, and what perils must be incurred by those apostolic men, who are travelling without cessation the rugged mountains of Kentucky and Tennessee, or the forests of Ohio, Missouri, Indiana, Illinois, etc. The traveller, whom necessity conducts into these desert portions of the United States, cannot penetrate them without trembling. He must scale precipices, traverse the streams, the muddy marshes, the tangled woods; his progress is disputed by ferocious beasts and loathsome reptiles; during the day he is terrified at the vast solitude which surrounds him,—and fears he shall fall into the midst of some tribe of inhospitable savages; and when night arrives, he enjoys no repose—for, if he sleeps, it is but a disturbed slumber. His excited imagination presents continually before him the rattle-snake, the tiger of the forest, or bear of the mountain, or alligator of the stream. Charity, evangelical zeal alone can engage the missionaries to suffer exile in these distant regions. Each of them is charged with a parish of sixty, eighty or near a hundred leagues in extent. They traverse it unceasingly, to furnish the catholics confided to their care with the aids of their ministry; and the year closes before they have been able to visit them all. Genuine pilgrims on earth, they make no where a long abode; nothing stops them in their apostolic career, neither the penetrating cold nor the overpowering heat—both excessive in this climate. They advance with no other arms than a cross, for in the cross they find the necessary strength to sustain such fatigue, and to despise the many dangers they meet

at every step. Often does night overtake them in the midst of the woods. The hissing of snakes, and cries of ferocious beasts sound in their ears. The ruins of an Indian hut afford them a retreat, and they fall asleep reflecting that Providence is watching over them. Oh power of charity! O prodigy of apostolic zeal!

'The missions of America are of high importance to the Church. The superabundant population of ancient Europe is flowing toward the United States. Each one arrives, not with his religion, but with his indifference. The greater part are disposed to embrace the doctrine, whatever it be, which is first preached to them. We must make haste; the moments are precious. America may one day become the centre of civilization; and, shall truth or error establish there its empire? IF THE PROTESTANT SECTS ARE BEFOREHAND WITH US, IT WILL BE DIFFICULT TO DESTROY THEIR INFLUENCE.

'Mgr. Fenwick,' adds the editor, 'is labouring with an admirable zeal to combat this influence of the protestant sects in the mission entrusted to him. Numerous conversions have already crowned his efforts; and he has even been able to establish a convent, all the nuns of which are protestants, who have abjured their former faith.'

But we have no space for further extracts from this deeply interesting, and to us humiliating correspondence. It remains only to state briefly what was done in France for the last year, toward sustaining the Romish missions in our heretofore fondly-termed Protestant Republic;—concerning which we should not speak in such terms, were it not that we know the religion of Rome to be precisely what the corrupt heart and the proud imagination of man craves—splendid, specious and superficial in its forms—indulgent in its permissions, especially to the rich—easy in its penances, which pacify the guilty, and encourage to new crimes, as easily pardoned—seductive and magnificent in its promises, but exalting itself against the Truth of God, and substituting for it the vanity of useless traditions—cruel and vindictive in its enmities, though it retain amiable and estimable men within its bounds—rotten as a system, and in regard to its factitious pomp of ceremonies, dignities and orders, though possessing many elements of truth—and in Scripture designated as the *Mother of harlots, and of the abominations of the earth.*

\* Are the martyrs under Mary of England, and the other persecutors of protestants, forgotten? But, possibly, they were not heretics.



In 1828 the Association for the Propagation of the Faith collected a sum, which, with an amount on hand, made 271,999 francs, 75 centimes; of which they were able to distribute among the several missions 254,939 fr. 70 c. Of this last amount there was assigned to the Missions of America the sum of 120,000 francs—being about \$24,000. The items were as follows:

To Mgr. Fenwick, bishop of Cincinnati, in Ohio	20,000 fr.
To Mgr. Richard, bishop of Detroit, in Michigan	7,500
To Mgr. Flaget, bishop of Bardstown, in Kentucky	20,000
To Mgr. Rosati, bishop of St. Louis, and Administrator of New Orleans: For Missouri	20,000
For Louisiana	10,000
To Mgr. Portier, bishop of Mobile, in Alabama	15,000
To Mgr. Whitefield, archbishop of Baltimore	5,000
To Mgr. Dubois, bishop of New York	7,500
To Mgr. England, bp. of Charleston	5,000
To M. Bachelot, Apostolic Prefect of the Sandwich Islands	10,000

We have not the means of giving an accurate statistical view of the number belonging to the Papal Church in the United States. We shall endeavor to do this at a future day—perhaps in our next number. The population belonging to this Church has been variously stated. We are inclined to believe it to be *half a million*. The Archbishop of this Church is James Whitefield, of Baltimore. Bishops, Benedict Joseph Flaget of Bardstown, Ky., John England of Charleston, S. C., Edward Fenwick of Cincinnati, Ohio, Joseph Rosati of St. Louis, Mo., Benedict Joseph Fenwick of Boston, John Dubois of New York, Michael Portier of Mobile, John B. M. David of Mauricastro, and coadjutor to the Bishop of Bardstown, Henry Conwell of Philadelphia. They have periodical publications at Charleston, S. C., Hartford, and Boston. A Convention of the prelates met at Baltimore in October last, and addressed a pastoral letter to the laity in the United States. The principal matters of exhortation are—necessity of greatly increasing the number of the priests—the importance of the education of children—influence through means of the press—interpreting the scriptures “according to the unanimous consent of the

Church”—adherence to the principles and government of the Church—urgency of efforts to disseminate the true faith, &c.—We trust in God that the “Mother Church” is not to become in the United States what she is now in southern or even in central Europe. But this is to be prevented, let it be remembered, and pondered well, by far greater efforts on the part of Protestants, to spread the Word of Life, and the blessings of a *Christian ministry*. *The efforts of Jesus are not to be despised.* Eds.

#### VARIOUS NOTICES OF RELIGIOUS DENOMINATIONS IN OTHER PARTS OF THE WORLD.

##### I. BRITISH POSSESSIONS IN NORTH AMERICA.

*Episcopal Church.* There are two Episcopal dioceses—those of *Nova Scotia*, including Nova Scotia, New Brunswick, Prince Edward Island, and Bermudas; and of *Quebec*, including the two Canadas. Of the diocese of Nova Scotia, John Inglis, D. D. is Bishop. The number of inferior clergy is 67. Of the diocese of Quebec, Charles James Stewart, D. D. is Bishop. The number of inferior clergy is 72.

*Baptists.* As we have stated, in our tables, the number of Baptist clergymen, associations, &c. we will not here repeat them. In the Province of Nova Scotia there have recently been considerable accessions to the Baptist churches.

*Methodists.* There is one Methodist Conference in Canada, and about 10,000 members of that communion. They are principally found in Upper Canada. Under the care of the Methodist missions in Canada, there are 1,454 Indians, 981 of whom are regular communicants.

*Romish Church.* There are 4 dioceses—Quebec, Upper Canada, Montreal, Prince Edward's Island. We have no means of ascertaining the number of the Romish priests in Canada. It is stated in an article on Canada, published not long since in the *North American Review*, that the clergy in Canada have no connexion with the See of Rome. They are educated at home, and are supported by the 26th part of the grain raised on the land of the Catholics, which amounts, on the average, to about £300 per annum to each priest.

##### GREAT BRITAIN.

*Episcopal Church.* The two ecclesiastical provinces into which England is divided, are Canterbury and York. The Archbishop of York is William Howley, D. D.; of Canterbury, Edward Venables Vernon, D. D. The number of Bishoprics is 25. All the Bishops have a seat in the House of Lords, except the Bishop of Sodor and Man. The Archdeacon is the assistant of

the Bishop. The other dignitaries are the deans, prebendaries, canons, &c.; the inferior clergy are the rectors, vicars, and curates. The Church of Ireland is governed by 4 Archbishops, Armagh, Dublin, Cashel, and Tuam. The number of Bishops is 18. The whole Episcopal population of Ireland is somewhat over 300,000. The number of Bishops in Scotland is 6, besides a Missionary Bishop, representing the Church on the continent of Europe. The number of Scotch Episcopal congregations may be about 70, and the population 30,000.

The whole number of Episcopal clergymen, in all parts of the world, is not far from 23,000, and the population 11,000,000.

**Presbyterians.** The Church of Scotland is a national Church, supported by tithes. John Knox was the founder. The General Assembly meets annually in May, and is the ultimate appeal in religious matters. The Westminster Confession of Faith was adopted by the Church in 1647. In 1824 there were connected with this Church 15 synods, 78 presbyteries, 900 parishes, 51 chapels. For various reasons, the following *secessions* have, at various times, been made:—1, *United Associate Synod*—2, *Associate Synod*—3, *Original Burgher Associate Synod*—4, *Constitutional Presbytery*—5, *Relief Synod*;—in all, 33 presbyteries, 474 churches, and 415 ministers. In England there may be about 300 congregations of Presbyterians, and a population of 60 or 70,000; in Ireland about 240 ministers, and a population of 800 or 900,000.

**Independents.** They form the largest body of English Dissenters except the Methodists. They resemble, in many respects, the Congregationalists of New England. They have several flourishing academies or colleges, and are earnestly engaged in the various benevolent enterprises of the day. In 1824 the number of churches was computed at 1,024, and of ministers 950. They have much increased since that time.

Of the Whitefieldite Methodists, Lady Huntington's Connexion, Scotch and Irish Independents, &c. there were in 1824 about 300 churches and 300 ministers.

**Baptists.** Particular Baptists. This term is applied to distinguish those who believe in a limited atonement from those who hold to a general atonement, or the General Baptists. In 1820 the Particular Baptists had 670 churches, and the General 100. They have probably increased considerably since.

**Wesleyan Methodists.** From the Minutes of the last Annual Conference of the Wesleyan Methodists, (1829,) it appears that there are in England and Ireland 984 travelling preachers, and in Great Britain 297,527 members, being an increase, dur-

ing the last year, of 2,335. The number of persons under the care of the foreign missions is 39,600. There are two or three small seceding bodies of Methodists in England.

There are also several smaller sects, which we have not space to notice.

#### FRANCE.

Number of Catholics 29,000,000; the number of clergy amount to between 30 and 40,000. The students preparing for holy orders are 30,000 in addition. The annual expenditure on the clergy is from 4 to \$5,000,000. The Reformed (Calvinistic) church of France has, as it appears from a table just published, 305 ministers, 438 places of worship, and 451 Bible Associations. The number of Lutherans we do not know.

#### GERMANY.

In the German states there are about 5,000,000 of Catholics; 2,500,000 Calvinists, and 11,000,000 Lutherans. During the last half of the eighteenth century, evangelical religion experienced a great decline in Germany. Since 1804, in consequence of the circulation of the Bible, and by the labors of a few distinguished men, a new era has commenced of light and practical godliness. Some of the Catholics have been active in circulating the word of life.

**NOTE.**—Our limits do not allow us to extend our notices any further. We are aware that what we have said in regard to the Religious Denominations, in Foreign Countries, is of a miscellaneous nature, still it may be of some service. We hope, with the blessing of a kind Providence, to present at a future day, an accurate and complete view of the Religious Denominations in Great Britain and on the Continent of Europe, in connexion with their respective histories, doctrines, efforts to extend the gospel, &c. We close our annual view of the Religious world with the following table from the American Almanac.

#### *Inhabitants of the Earth, divided according to their religious belief.*

	Malte-Brun.	Hasel.
Catholics . . .	116,000,000	134,000,000
Greek Church . . .	70,000,000	62,000,000
Protestants . . .	42,000,000	55,000,000
<b>Total Christians,</b>	<b>228,000,000</b>	<b>251,000,000</b>
Jews . . . . .	4,000,000	3,000,000
Mahometans . . .	100,000,000	120,000,000
Pagans . . . . .	310,000,000	550,000,000
<b>Total inh. of globe</b>	<b>642,000,000</b>	<b>924,000,000</b>

## OPERATIONS OF THE AMERICAN EDUCATION SOCIETY.

## REPORTS OF AGENTS.

In the last number of the Quarterly Register and Journal it was stated that several agents had been appointed to labour, in behalf of the Society, in different parts of the country. In the present number, we shall give some account of their efforts and success by laying before our readers an abstract of their several reports for the Quarter.

REV. WM. COGSWELL.

To the Secretary of the Am. Ed. Soc.

Rev. and Dear Sir,

Agreeably to your request, I now forward to you a brief sketch of my labours to the present time, in the service of the American Education Society, and their results. I entered into their employment on the 20th of August. I began my labours in Middlesex County in this State, but, in the course of a week or two, at the request of the Executive Committee, I left my field of labour to attend the Anniversaries of the Branch Societies of New Hampshire and Vermont. I was kindly received by these bodies, and I endeavoured, on my part, to reciprocate like feelings, and assured them of the cordial cooperation of the Directors of the Parent Society, in the important and exalted work of raising up and qualifying a host of young men for the ministry of the gospel. Owing to the engagements of Christians in New Hampshire in Domestic missions and the Bible cause, for the latter of which they have pledged themselves to raise in two years twelve thousand dollars, and their great efforts the year past to relieve Dartmouth College from its pecuniary embarrassment, the New Hampshire Branch could not, at present, be stimulated to greater efforts in the cause of the Am. Ed. Soc. But little will be accomplished in that State in behalf of our enterprise the year ensuing, although the Branch seems rightly to appreciate the importance of the object. Probably more will be effected another year.—The Vermont Branch is rising. In consequence of an alteration in their constitution, at the last meeting, the Society has become in its nature and operations a State Institution, and will I think deeply interest the feelings of the community in general. It promises to be an efficient Auxiliary. They pledged themselves to raise the present year money enough to supply the wants of their own Beneficiaries, or, at least, two thousand dollars.—After my visit to Vermont, I returned to my field of labour in Middlesex County. Here I have been performing the duties of my agency, when in the service of the Society, excepting a week, which I

spent in attending as delegate of the Parent Society the Annual Meeting of the Essex County Aux. Education Society at Ipswich, and the Auxiliary Education Society of Newburyport and vicinity. The County Society pledged themselves to make strenuous efforts to raise the current year for the Parent Institution two thousand dollars. The President of the Society, the Hon. William B. Banister, is a warm friend of Education Societies, as well as of the cause of benevolent Institutions in general. Besides some other contributions, which may be expected occasionally from benevolent individuals and Societies, three Temporary Scholarships were pledged in Newburyport—one by a Ladies' Society, and two by the Gentlemen's Association of Newburyport and vicinity.—The result of my labors is the pledge of one Permanent Scholarship, eleven Temporary Scholarships, six Honorary Lifememberships of the Parent Society, six Lifememberships of the Middlesex County Society, the establishment of seven Ladies' Societies, which will contribute annually to the funds of the Society; and collecting in money rising of five hundred dollars, most of which has proceeded from the above named sources. This money has been paid over either to the Treasurer of the Parent Society, or of the County Auxiliary. I have also obtained sixty subscribers for the Quarterly Register and Journal, and received the pay for them all, except two, and remitted it to the Agent for that concern. Every Minister in the country ought to give his name at once for this periodical, as it contains a fund of information vastly important to Clergymen, which can be obtained from no other work. I have also corrected the statistics of the Churches and Ministers, connected with the General Convention of Vermont and of the General Association of New Hampshire. I have seen and conversed with seventeen pious indigent young men in regard to preparing themselves for the work of the Ministry, some of whom have already concluded to do it, and applied for assistance; and a portion of the others will probably apply at some future time.—In my travels, I have visited a number of Academies, and, where there have been beneficiaries, have conversed and prayed with them, and also obtained the statistics of these Institutions.—In all my intercourse with the christian community, I have been well received, and feel grateful to God for all the kind attentions, which have been shown me, as also to the individuals, who have bestowed them.—It is but proper here to remark, that owing to my engagements at Dedham in relation to my dismission from my pastoral charge and the settle-



ment of a successor in office, I felt it my duty to suspend my agency in the service of the Society, during the term of three weeks. This I did under a full conviction, that circumstances required it, and that the Board of Directors would perfectly acquiesce in my doing it.—May the smiles of a gracious and approving Heaven ever attend all exertions for the building up of the Redeemer's kingdom through the instrumentality of the American Education Society.

All which is respectfully submitted,  
JAN. 12, 1830. WILLIAM COGSWELL.

REV. HENRY LITTLE.

To the Secretary of the American Education Society.

Andover, Jan. 9, 1830.

Rev. and dear Sir,

I have preached ten Sabbaths, and spent eleven weeks in the county of Essex in Massachusetts. The towns and parishes visited are Haverhill, Bradford, West Newbury, Amesbury, Salisbury, Byfield, Old Rowley, Ipswich, Essex, Manchester, Gloucester, Lynn, Danvers, Andover, and Methuen. The amount already raised in each parish you will see in another place.

After I had preached one Sabbath, I rode through the county, saw the ministers, and made appointments. I then presented my object agreeably to these appointments, and at the close visited the parishes which came in the first part of my course, to receive the money collected. Thus to learn what was to be done, to accommodate the ministers, and at last to finish the business as far as practicable, has obliged me to travel much further than I at first supposed would be necessary. The whole distance travelled over is at least 600 miles. This of course has taken some time, and has been attended with some expense; but I have been unable to devise any other plan, which on the whole seemed better for the Society. It has been a prominent object with me to urge the importance of making all subscriptions and donations annual. How I have succeeded, other years must tell.

I have been received with apparent cordiality by both ministers and people, and have heard but few objections to the principles and operations of the Society. The principle of loaning money to beneficiaries, and that of a strict supervision over them, have contributed much to my success. I have found parents in the county who practise both these principles with their own sons.

I have met with but few young men so fitted by nature and grace for the gospel ministry, that I could very strenuously urge them to commence a course of study. The greater proportion of such men in this county have already been induced to commence an academical course.

The two parishes in Amesbury, the two in Andover, two in Danvers, West Bradford, Essex, and Byfield have paid but a part of what is subscribed. Female Societies in Lynn, West Haverhill, and Gloucester Harbour are expecting to contribute about \$15,00 each.

The sums actually received from the different parishes are as follows.

Lynn . . . . .	9 00
Sandy Bay . . . . .	40 00
Beverly . . . . .	2 00
Manchester . . . . .	12 35
Essex . . . . .	11 20
East Bradford . . . . .	13 50
West Newbury, 2d Parish . . . . .	27 32
North Haverhill and Plaistow . . . . .	13 37
East Haverhill . . . . .	6 90
Haverhill, 1st Parish . . . . .	72 00
West Bradford . . . . .	22 35
Amesbury, West Parish . . . . .	3 75
do. East Parish . . . . .	6 00
West Salisbury . . . . .	8 25
East Salisbury . . . . .	1 80
Byfield . . . . .	8 25
Old Rowley . . . . .	55 36
Ipswich . . . . .	63 95
Danvers, North Parish . . . . .	44 09
Methuen . . . . .	12 50
Andover Theolog. Seminary . . . . .	51 00
Andover S. Parish subscrib. and in part collected last year } . . . . .	66 00
Andover S. Parish in 1830 . . . . .	22 20
<b>Total</b>	<b>\$573 14</b>

You see by the above account, that I have received \$573 14. In addition to this, there is, I have no doubt, at least \$100, collected in Danvers S. Parish, and about \$100 more will be made up in Andover and the west parish in Boxford. These two sums with what will soon be forwarded by the President, Agents, and Female Societies, in several of the parishes which I have visited, will make up \$800, even if we do not include the \$51 which I had no hand in collecting at Andover Theological Seminary."

REV. JOHN K. YOUNG.

Mr. Young has preached on behalf of the Society in Boxford, Topsfield, Hamilton, Beverly, (Rev. Mr. Oliphant's Society,) and Marblehead, in Essex county, Mass.; in each of which places he was kindly received, and in most subscriptions were obtained, which will be noticed as they are remitted to the Treasury.

Mr. Young's field of labour was afterwards chiefly in Hampden county, Mass., where an Auxiliary Education Society was formed several years ago. In consequence of special efforts which the friends of be-

nevolence were making at this time, in favour of the American Bible Society, Mr. Young was compelled to defer his agency for a short time; but subsequently he visited most of the towns in the county, and Tolland in Conn., and preached to interested audiences. He found that very little had been done for this important object of Christian benevolence; some had forgotten that an Auxiliary Society had been formed; and but two ministers, whom he met with, had previously been made life members of the Parent Society. Owing to the unchristian character and conduct of a few beneficiaries, several years ago, and to other causes, prejudices of a serious nature were found to exist in many places against Education Societies, and these added much to the difficulties with which Mr. Young had to contend. Notwithstanding these impediments, he was enabled to prosecute his agency with a good degree of success, and to prepare the way for a more liberal support in after years of the cause in which the Society is engaged. The account of subscriptions and money received, will be given hereafter.

#### REV. ANSEL R. CLARK.

The field of labour assigned to Mr. Clark is, for the present, the Western Reserve, in Ohio. Devout acknowledgements are due to God, for the success which has hitherto crowned the efforts of Mr. Clark, in this new and very interesting field of labour. Thirty years ago the Western Reserve was an entire wilderness. Now it contains 100,000 inhabitants, spread over a territory as large as Connecticut—and, for the most part, they are descendants of the "Pilgrims." The Reserve is divided into 8 counties—Ashtabula and Trumbull, in the eastern section; Geauga, Cuyahoga, Portage, Medina, and Loraine, in the central section; and Huron county on the western section. The last county includes what is called the "Fire Land," and contains 500,000 acres. The number of Presbyterian ministers is about 60, and the churches over 100. Some knowledge of the religious state of the Reserve may be inferred from the fact, that while it contains but *one eighth* of the territory, it possesses *one third* of the Presbyterian ministers and churches

of the whole State of Ohio. The flourishing college recently established at Hudson, in Portage co. will doubtless prepare many pious and gifted youth for the ministry. It has sprung up among a people who know how to appreciate the benefits of a Christian and educated ministry, and is to be traced to the same spirit which founded Harvard and Yale.

Mr. Clark was present at the meeting of the Synod of the Western Reserve, which met at Hudson in October, and was permitted to submit the object of his agency to the members of that body. It was voted unanimously to form a Society, to be called the

#### WESTERN RESERVE BRANCH OF THE AMERICAN EDUCATION SOCIETY.

A Constitution was adopted, and the following officers were chosen:

Rev. Charles B. Storrs, Professor of Theology, &c. in the W. R. College, *Pres't*; David Hudson, Esq. *V. Pres't*; Professor Rufus Nutting, *Secretary*; Dea. Asahel Kilborn, *Treas.*; Gen. Augustus Baldwin, *Auditor*; Rev. John Keyes, Rev. William Hanford, Rev. Alvan Nash, Rev. Samuel Bissell, Rev. Stephen Peet, Rev. Daniel W. Lathrop, and Harmon Kingsbury, Esq. *Directors*.

Official information of the formation of the Branch has been received from Professor Nutting, Secretary; and three letters have been received from Mr. Clark, giving a detailed view of his labours and success to the 15th of January, 1830. In a future number we shall hope to state minutely the results of Mr. Clark's exertions in the different places which he visited. For the present, our limits do not allow us to do more than quote the following summary, as given in the last letter received, and an extract of a deeply interesting character.

"Jan. 15, 1830.

"I have now finished this county (Portage) excepting Ravenna, which I shall leave till spring. I will give you a summary of my success in this county. I have raised, either by donation or subscription, about \$450, to be paid this year—formed 8 Sewing Societies, and 8 Agricultural Societies—obtained 20 subscribers to the Quar. Reg. and Jour.—and conversed with three or four young men upon the subject of studying for the ministry, only one of whom will probably study. Pious young

men in this county are very few in number. During the last month I have pushed the formation of Agricultural Societies to some extent. It is an experiment, and I do not know whether it will succeed or not; but I have strong hopes that it will. If it does, the avails will be a clear gain, for this plan takes nothing from other subscriptions."

"Dec. 18, 1829.

"You see that I make slow work. I have adopted the principle of being thorough. I leave nothing undone which can be done for the present. I do all myself, and go from house to house, and obtain all that is obtained."

Alluding to the great efforts which the pious settlers at the West are compelled to make to support the cause of religion, and the noble spirit of disinterestedness with which they make these efforts, Mr. Clark says;—

"There are many men in these towns who give yearly for preaching from \$10 to \$30, and that, too, in some places, for only half of the time. I must say to the honor of this people, that I have seen more of a spirit of benevolence manifested among them, than I ever witnessed in New England. There are indeed many here, as in other places, who adopt the principle, 'keep what you have, and get what you can.' The instances of self-denial which I witness are calculated to cheer, encourage, and to press me forward in the great cause in which I am engaged. I, indeed, not unfrequently meet with unpleasant things. Still I am not discouraged. Nor do I regret that I entered this service. I now believe that the hand of Providence has directed me to labor in this great cause, for a short time at least. And upon the whole, I only regret that I am not better prepared, both by personal experience and personal holiness, for this *mighty* work. I say *mighty*, for I cannot contemplate it in *all* its bearings, without feeling that the interests of our country—the interests of religion—and I may say, every thing that is worth possessing,—are pending on the success which attends the business of raising up ministers of the Lord Jesus. When I hear such expressions as these, 'I know the building will go up, but I want a hand in it'—'I will live without tea or coffee'—'I would work all night if health would permit, to obtain something for this object,'—I am encouraged. These I have heard, and the sincerity with which they were spoken has been proved by the contribution of more than the 'widow's mite.' A minister's widow in A—, said that her property was about to be sold at auction, nevertheless she would give a dollar; for God had always blessed her in such deeds. She once subscribed 50 cents to the T. Society,

but did not know how she was to pay it. A few days after, she unexpectedly received a letter from a friend containing \$200."

#### MEETING OF THE BOARD OF DIRECTORS.

The regular quarterly meeting of the Board of Directors of the American Education Society was held in Boston on the 13th of January.

#### *New Applications.*

Forty eight young men, belonging to four Theological Seminaries, eight Colleges and eleven Academies, were upon recommendation of their several Examining Committees placed upon the funds, in the usual form.

#### *Whole number assisted.*

The following table exhibits the whole number assisted, the present quarter, by the Boards of the Parent Society, and of the Branches, together with the amount of appropriations. This list does not include the whole number under patronage, as some were absent from their places of education at the time of making out the returns; and some on account of distance receive aid but twice a year.

	Men.	Approp.
Parent Society	203 . . .	\$3578
Maine Branch	19 . . .	358
New Hamp. Br.	8 . . .	132
Conn. Br.	51 . . .	982
Presbyterian	107 . . .	1724
	388	6774

The Western Reserve and the North Western Branches, are included in the above table under the head of the Parent Society. The whole number of beneficiaries under patronage is not far from 400—These belong to about 60 Institutions. More have been aided the present quarter than at any one preceding meeting of the Board of Directors.

#### *Funds.*

We have exhibited faithfully the wants of the Society in regard to funds in our past numbers. The *fact* has been stated, again and again that applications for aid have increased faster than the pecuniary means of supplying them. Urged on by the cries of thousands and millions of destitute fellow men, and by the unequivocal voice of the religious community, the Board of Directors have given pledges of assis-



tance to young men of suitable character and promise in the United States who should apply for aid, and be willing to conform to the economical requisitions of the Society. Many, in every part of the country have heard these pledges given, and with raised hopes have called upon the Directors to redeem them. Unwilling to disappoint their just expectations and resting with firm confidence upon the increasing liberality of the friends of the Society, the Board of Directors have authorized expenditures beyond their resources, till the time has arrived when common justice demands that they should involve the Treasury no farther. A heavy debt hangs upon it which must be lightened before it can sustain the increasing demands which are made upon it. The receipts for past quarters have been stated before. During the last, they were little more than *half* enough to meet appropriations. We have no motive, and no wish to withhold the whole truth on this subject, and we feel ourselves bound to state therefore that *without an increase of funds soon, from the friends and supporters of this sacred enterprise, the appropriations must be diminished or entirely discontinued to some young men under the patronage of the Society.* No Branch Society, except the Presbyterian, has yet been able to sustain its beneficiaries without drawing largely on the funds of the Parent Society, every quarter. Till recently, there was no exception to the remark. Through the generous and spirited exertions of the Presbyterian Branch, the appropriations within its limits have been made entirely from its funds, and the most timely aid has been rendered by the Branch to the General Treasury. The above facts have led to the appointment of several agents to raise funds in different parts of the country, and especially of New England. The Board have also directed the Executive Committee to prepare and publish a communication to the friends of the Society, containing a complete view of its circumstances and wants, which will render any further remarks, in this place unnecessary. The *fact* is all which can here be stated. We implore our readers to look at the spiritual prospects of our country *as at present rapidly unfolding*, and then say,

shall a Society which is educating hundreds of pious and talented youth for the ministry be paralyzed—or shall it be furnished with the means of bringing forward a host of faithful soldiers of the cross, in time to resist effectually the encroachments of the prince of darkness?

*Executive and Financial Committees.*

A new organization of these Committees has recently been made by the Board. The following gentlemen now compose the respective Committees,

*Executive Committee.*

REV. WARREN FAY, D. D.

REV. JOHN BROWN, D. D.

REV. B. B. WISNER, D. D.

Secretary and Assistant Sec'y Ex-officio.

*Financial Committee.*

JOHN TAPPAN, Esq.

SAMUEL T. ARMSTRONG, Esq.

WM. J. HUBBARD, Esq.

Treasurer of the Society, Ex officio.

The following extract from the Rules will explain the duties of these Committees.

"Two standing Committees shall be appointed by the Board—a Financial Committee whose duty it shall be to attend to the funds, and to cooperate with the Treasurer in making investments in the safest and most productive forms; and an Executive Committee whose duty it shall be to examine and to discuss subjects of importance, and to report on the same to the Board; to afford the Secretary council whenever he shall request it; and to perform any business during the recess of the Board, which, in their judgement, the interests of the Society may require. They shall keep a record of all their proceedings, which record shall be read to the Board at their regular, or other meetings, for their approval."

WESTERN AGENCY

established at Cincinnati, Ohio.

We are happy to state that the Rev. Franklin Y. Vail, Secretary of this agency arrived at Cincinnati in November last, and that he has entered upon the duties of his office with encouraging prospects. A Board of Directors has recently been appointed, and it is expected that the objects of the agency will be prosecuted with energy.

*Removal of the Office of Secretary to Boston.*

The duties of the Secretary and Treasurer of the Society have become so numer-

ous, as to render a union of the offices, in one place, necessary. By direction of the Board, Rooms have been taken, in Boston, at No. 52 Washington St. nearly opposite the Bookstore of Crocker and Brewster, and the Secretary has removed his family from Andover in pursuance of the same arrangement. All business with the Secretary or Treasurer, will hereafter be transacted, and all communications, donations &c. will be received at the Rooms of the Society.

#### OPERATIONS OF BRANCH SOCIETIES.

##### *Western Education Society.*

We are happy to present the following extract of a letter from the Rev. James Eells, Corresponding Secretary of the Western Education Society, Auxiliary to the Presbyterian Branch of the American Education Society, dated Westmoreland, Nov. 28, 1829.

To the Secretary of the Am. Ed. Soc.

"Rev. and Dear Brother.

"Yours of the 3d ult. arrived at this place some time after I had entered on my tour northward.

"Your request near the close of the letter leads me to present you with the result of this excursion.—My object was first to obtain the cooperation of Oswego Presbytery, which was readily granted.—Oswego village will endeavour to sustain one scholarship;—Mexico and New Haven one after this year; Richland and Sandy Creek probably one; which were all the places I visited in this Co.—Rev. Oliver Ayer of Sandy Creek will visit the remaining Churches in the Co. as soon as practicable, and raise what he can.—He will take a supervision of the interests of our Society in that Co.—I then passed through Jefferson to St. Lawrence Co.—Here I spent five sabbaths, travelled about 300 miles.—visited nearly every Church,—and delivered 40 discourses and addresses relating to the object of my agency,—formed a female association and appointed an agent in every place;—found ministers and Christians in general ready to take a lively interest in our object; and obtained one subscription with the addition of such sums as are proposed to be raised by our agents in the several towns; in cash and other articles, \$1,000. This is to be continued annually, till the subscribers choose to withdraw.—Of this sum Potsdam proposes to raise \$150, the Gent. one scholarship and the Ladies one; Ogdensburgh \$150, Gent. one and Ladies one scholarship.—Madrid \$75, Gouverneur \$75, Canton \$75.—East Stockholm \$75, Hopkinton \$50, Massena \$40, Wadding-

ton \$40, Norfolk 1st Chh. \$30, Morristown \$30, Parishville \$25, South Canton \$25, Dekalb \$25, Norfolk 2d \$20, Henvel \$20, Richville \$15, Hammond \$15, West Stockholm \$15,—Edwards \$16.—As money in this county is extremely scarce by means of the distance to market and a large majority of professed Christians are poor; I am fully convinced it was expedient to propose that those who were disposed to aid our Society might have the privilege of paying in articles in case they were not able to pay in money.—The town agents will turn such articles to cash if practicable without considerable loss:—if not they will be forwarded to our County Agent, John C. Smith of Potsdam; who is charged with this as an important part of his business.—Should there be articles which cannot be thus converted to cash in that Co., they will be forwarded to Utica where we shall dispose of them in the best way we can.—Although there will be a considerable loss on the nominal sum given in articles; yet, we shall doubtless realize a greater amount in cash in this way than in any other.—I think we may calculate, with a good degree of confidence, on a sum being raised in this Co., annually, sufficient to constitute *ten scholarships*.—Rev. A. Brainerd Preceptor of the Academy at Potsdam has engaged to take a superintending Agency of the Ed. cause in this Co., and will endeavor to visit each Society in the Co., personally, or by assistance of others, and deliver a discourse on this subject annually."

#### *Receipts into the Treasury of the American Education Society and of its Branches, from Sept. 30th, to Dec. 31, 1829.*

##### DONATIONS.

Baltimore, Md. from Yo. Men's Ed. Soc.	
by John N. Brown, Treas.	87 00
Boston, Yo. Men's Ed. Soc. p'd during 1829	2250 00
Carlisle, Pa. from John McClure	30 00
Essex Co. Aux. Ed. Soc. from Jos. Adams	
Tr. paid him by Mr. Little, Agent	197 94
Falmouth Fem. Ed. Soc. by Mrs. Abigail Lewis, Treas.	21 79
Fitzwilliam, N. H. Fem. Ed. Soc. by Mrs. Mary Sabin, Treas.	5 79
Goshen, Conn. from a few young Ladies, by Miss E. Lyman	8 00
Goshen, Cher. Nation, from Jane Walker, a pious mulatto girl, by A. Wright	6 00
Henniker, N. H. Fem. Aux. Ed. Soc. by Mrs. N. B. Seales, Pres.	15 00
Leominster, Fem. Ed. Soc. by Miss Susan Lincoln, Treas.	9 18
Middlesex Aux. Ed. Soc. from E. P. Mackintire, Tr. by Rev. Wm. Cogswell, Agent, the following sums	
Burlington, from indiv. to constitute Rev. SAMUEL SEWALL a Life Member of the Co. Society	10 00
Bedford, from Dr. Aaron Kittredge, Tr. Gent. Assoc. in part for Bedford Temporary Scholarship	36 25
Mrs. A. Simonds, Tr. Ladies do. do.	5 00
From a Friend	1 00

<i>Carlisle</i> , a Contribution	2 10
<i>Concord</i> , from Rev. D. L. Southmayd, a subscription of individuals	22 00
<i>Dracut</i> , fr. Rev. JOSEPH MERRILL part of subs. in his parish, \$10 of which is to constitute him a Life Member of the Co. Soc.	12 00
<i>East Sudbury</i> , from Dr. E. Ames, Tr. of a subscription to constitute Rev. LEVI SMITH a Life Mem. of the Co. Society	11 55
<i>Framingham</i> , Capt. D. Esty, Tr. Gent. Assoc. Fram. Temp. Schol.	29 50
Miss M. Kellogg, Tr. Ladies do.	1 00
<i>Lowell</i> , from Dea. Wm. Davidson, a cont. in 1st Ch. & Soc. for Lowell Temporary Scholarship	26 50
Miss Sarah Hale, Tr. Lowell Char. Soc., balance of the Scholarship	48 50
<i>Lincoln</i> , From Silas P. Tarbell \$25. Rev. Elijah Demond, 5. Edmund Wheeler, 5. A. Cole, 1. Elisha Hagar, 1. Calvin Smith, 1. Jonas Smith, 1. Amos Bemis, 2. A. Bemis, jr. 1. Miss Anna D. Brown 3. Miss Mary Child, 50	45 50
<i>Medford</i> , Dea. Charles James, Tr. Gent. Assoc. in part for Medford Temporary Scholarship	37 00
Miss S. P. Magoun, Tr. Ladies do. do.	18 50
<i>Malden</i> , from Dr. E. Buck, in part of a subscription of individuals	4 00
<i>Natick</i> , from Dea. Samuel Fiske, to cons. Rev. MARTIN MOORE a Life Mem. of Am. Ed. Soc.	40 00
<i>Reading</i> , W. par. from John Damon Tr. Gent. Assoc. in part for their Scholarship	15 00
Mrs. Sarah Reid, Tr. Ladies do. do.	8 23
<i>South Reading</i> , Hon. John Hart	5 00
<i>Tewksbury</i> , from Rev. JACOB COGIN, sub. in his Soc. \$10 to constitute him Life Mem. Co. Soc.	11 00
Do. by Ladies Assoc. to const. him Life Memb. Am. Ed. Soc.	40 00—429 63
<i>Norfolk Aux. Ed. Soc.</i> from Rev. Calvin Hitchcock, Agent in the Co.	185 45
<i>Franklin</i> , Mrs. IRENE FISHER to constitute herself a Life Member of the Co. Society	15 00
And from Mrs. F. a donation.	10 00—210 45
<i>North Bridgewater</i> , from Mark Perkins	5 00
<i>New York</i> , from Hon. Richard Varick, by Rev. Mr. Cornelius	100 00
<i>Newburyport</i> , from Fitzwilliam Rogers, Tr. of Aux. Ed. Soc. of N. & Vicinity, by Rev. Mr. Cogswell, Agent	80 00
<i>Norwich City</i> , from Ladies Ed. Soc. and the Charity Ware-house, by Miss Sarah L. Huntington, Tr. Fem. Ed. Soc.	31 91
<i>Worcester Co. Rel. Char. Soc.</i> by Rev. Joseph Goffe, Tr.	8 00
	<b>\$3495 69</b>

## ANNUAL SUBSCRIPTIONS.

<i>Henniker</i> , N. H. from Joshua Darling by Rev. Mr. Cogswell	5 00
<i>Wenham</i> , from Edmund Kimball	5 00—10 00

## INCOME OF SCHOLARSHIPS.

Martyn, from A. P. Cleveland, 1 yrs. int. on his half	30 00
Tappan, J. Tappan, 1 yrs. interest	60 00
—	60 00
Bumstead, J. Bumstead	60 00
Homes, H. Homes	60 00
<i>Norwich 1st. Soc.</i> from Ladies of the Soc. say Fem. Ed. Soc. of Norwich city, and Ch. Ware-house	60 00—330 00

## LIFE SUBSCRIPTIONS.

<i>Ipswich</i> , from Miss Z. P. Grant, Precep. of Fem. Sem. to constitute Rev. DANIEL FITZ, L. Mem. by Rev. Mr. Cogswell	40 00
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## TEMPORARY SCHOLARSHIPS.

<i>Charleston</i> , S. C. from Jasper Corning, 2d annual payment	75 00
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## INCOME FROM OTHER FUNDS.

Dividends on Bank Stock	125 00
Interest on Funds loaned	250 43—375 43

Amount received for present use \$4336 12

## PRINCIPAL REC'D ON SCHOLARSHIPS.

Dwight, from Mrs. W. A. Jenkins, Tr. of Ladies of Park St. Ch. and Soc. in part	92 50
First Presb. Ch. Baltimore, from Yo. Men's Ed. Soc. by John N. Brown, Tr.	1000 00
Saco & Biddeford, from Lauriston Ward	88 00
Worcester, from Mrs. R. King, Salem	81 77
	<b>\$1262 27</b>

## Clothing received this quarter.

<i>Fitzwilliam</i> , N. H. Fem. Ed. So. by Mrs. Mary Sabin, Tr. 1 piece black dressed cloth, value 19.00. Also 1 piece white Flannel 7.62	26 62
<i>Henniker</i> , N. H. Fem. Ed. Soc. by Mrs. Nancy B. Seales, Pres. 16 2-3 yards fulled Cloth.	
<i>Leominster</i> , Fem. Ed. Soc. and other friends, by Miss Susan Lincoln, a Box, valued at	29 60
<i>Newton</i> , E. par. Friendly Soc. by Wm. Jackson, Esq. 32 shirts valued at	34 67
<i>New Ipswich</i> , N. H. Fem. Reading Char. Soc. by Miss Lydia C. Safford, Pr. & Tr. 1 Trunk	13 15
<i>Sherburne</i> , from a Lady, 6 pr. woollen Socks.	

## MAINE BRANCH.

Refunded by a former Beneficiary	12 00
Collected at Brunswick Monthly Concert	6 28
Rec'd on account of the Saco Scholarship	10 00
	<b>\$28 28</b>

## NEW HAMPSHIRE BRANCH.

Rec'd of W. B. Thompson, Exec. of the late Hon. Thomas W. Thompson of Plymouth, N. H. in part for proceeds of lands sold, bequeathed the Am. Ed. Soc.	70 00
<i>Dunbarton</i> , Aux. Ed. Soc. D. Alexander, Tr.	8 00
<i>Concord</i> , Fem. Aux. Ed. So. S. Kimball, Tr.	16 00
	<b>\$94 00</b>

## NORTH WESTERN BRANCH.

Rec'd on account of Bequest of Joseph Burr, Esq. 2d payment	499 75
Refunded by former Beneficiary, prin. & int.	111 00
Do. Do. in part	12 00
	<b>\$622 75</b>

## CONNECTICUT BRANCH.

<i>Simsbury</i> , a donation from Elihu Case, by Rev. Allen McLean	200 00
<i>Northford</i> , Ladies Ed. Soc. by C. Fowler, Sec.	22 00
Interest in part on Scholarships, viz.	
Hawes, by Miss Chester	1 00
J. R. Woodbridge	1 20—2 20
Wilcox, by Dea. A. M. Collins	14 40
Yo. Men's (Hartford) by R. Bigelow	6 66
Lavenham, by J. R. Woodbridge	21 00
Linsley, Ladies of So. Soc. by H. Francis	16 37
From Gent. of So. Soc. by do. do.	34 00
Received on Money loaned	132 95
For immediate use	<b>\$449 58</b>

## RECEIVED ON SCHOLARSHIPS.

Lavenham Sch. in part, by J. R. Woodbridge	50 00
Henry Stillman, Dea. T. Stillman	100 00
Wilcox, Dea. A. M. Collins	120 00
Hartford Young Men's Richard Bigelow	123 00
Hawes, by Miss Chester	50 00
J. R. Woodbridge	30 00
Miss Chester	37 00—117 00
	<b>\$510 00</b>



## CLOTHING, ETC.

South Cornwall, Soc. of Females in a small neighborhood, 18 3-4 yards best Flannel, by Sarah Swift, Sec. and Tr. estimated at	12 50
South Cornwall Fem. Aux. Ed. Soc. by Electa Goodyear, Sec. and Tr. 17 1-2 yds. black dressed Cloth, 2 pr. woollen Stockings, and 4 skeins Silk, estimated at	23 00

## PRESBYTERIAN BRANCH.

New York, Bleecker St. Ch. Mr. Wilbur, 1st payment	37 50
G. Hallock, 2d payment	37 50—75 00
Brick Church, from Fisher Howe for Miss Bagert Ivers	75 00
Misses M. & H. L. Manay	75 00
Horace Holden	37 50
Moses Allen	50 00
John C. Halsey	37 50
Fisher Howe	50 00—325 00
Cedar St. Ch. W. M. Halstead, 2 yrs, 150 00	
C. O. Halstead, 2 years subs.	37 50—187 50
Central Pres. Ch. from Oliver Wilcox, 3d payment for 10 Beneficiaries	375 00
Laight St. Ch. from Ladies by Mrs. Darling	75 00
Cor. Baker for Jas. Brown, 2d yr.	75 00
Arch. Falkner, 2d	75 00
E. Wainwright, 2d	37 50
Seth Geer, donation,	25 00
Arthur Tappan	375 00
Francis Tappan	37 50
From Joseph Brewster, 1st pay't	150 00—850 00
Pearl St. Ch. John Borland, 2d payment	75 00
Rutgers St. Ch. from Readon & Hallock, for 2d pay't of Male Teachers in Sab. Sch. No. 19, by Rev. Wm. Patton	75 00
Belfonte, Center Co. Pa. from J. G. Lowrey, Esq. Tr. Aux. Soc. by Wm. Graydon, Esq. Agent Presb. Br.	35 00
Carlisle, Pa. from Ladies of Rev. G. Duffield's Ch. by W. Graydon	88 23
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Greenwich, Conn. from Miss Sarah Lewis, sub. by 2 Ladies, members of the Assoc. for the Ed. of P. and P. Youth for the Gospel Ministry, to complete the regular sum to constitute their late pastor Rev. ISAAC LEWIS a Life Member of A. E. S. \$25 paid in May 1827	15 00
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Western Ed. Soc. J. S. Seymour, Tr. 23 Dec.	275 00
Do. Do. 28	200 00

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All copies of the above works that are circulated in thirty counties, embracing the middle and western parts of New York, and comprehending the field occupied by the Western Education Society, are mailed at *Utica*, (excepting such as are sent in *exchange* for other publications, and to the

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All communications relating to the work in the above limits, are to be forwarded to Mr. Edward Vernon, Office of the Am. Br. Tr. Soc., No. 145 Genesee st. *Utica*, who is duly authorized to act as agent.

Any person who may receive the *Quarterly Journal*, gratuitously, as agent of the West. Ed. Soc. or Sec. of a Female Association, who has *no prospect* of being able to make any remittance for the benefit of the Soc., will please to signify this, by returning the copy forwarded to Mr. Vernon.

## PRINCETON COLLEGE.

We are indebted to the editors of the *Philadelphian*, and *Education Register* of the Board of the General Assembly, for pointing out an error in the statistical account of Princeton College, which appeared in the number of this work for April, 1829. In consequence of our great anxiety to be strictly accurate in this as well as other statistical accounts, we have uniformly taken the pains, and been at the expense, to send *blank schedules* to the several colleges, containing places for all the items to be found in our published views, and requested that they might be filled up by the officers of the institutions to which they relate, or by some responsible correspondent, and then forwarded for publication. A schedule of this kind was forwarded to Princeton College, but unfortunately was not received in return. Unwilling, however, to leave the space entirely blank, the assistant editor (the senior editor was absent, at the time, on a tour to the Western States.) made use of the schedule forwarded and published the year before, (see *Quarterly Register and Journal*, Vol. I. p. 103: this was mentioned also in a note in the same No. p. 235,)—and carried forward the numbers which had been given in that year, as belonging to the junior, sophomore, and freshmen classes, to the columns for seniors, juniors, and sophomores, respectively, each class having advanced one year; and the column for the freshmen class was of course left blank. We exceedingly regret that this fact, which would have explained the case, was not published with the table; especially as a *typographical* error, in the footing, of the three classes was made at the same time; and because it has given us much pain to find that we have inadvertently done an injury to an institution, for which we, in common with the American community, cherish great respect. Those editors who have copied the error are requested to notice the correction.—Eds.

*Errata.* P. 191, 10th line from top, read 1773 for 1776: p. 192, line 34, read convent for convert; line 42, read sacristans for sacristars.